



The Improvement Era

February 1965

THE ERA



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To meet the demands of education for the floods of students now seeking admission, the University has added faculty and expanded the campus. But it should operate only to capacity if it is to maintain that quality education. To maintain proper numbers and standards, the University recently announced earlier application dates and more selective regulations.

You can improve your chances of a quality education by keeping up your grades and meeting the deadlines listed in the next column. It is worth working for.

June 19 — The following ACT date. Registration period, April 26 to June 5. Check your local high school or college for arrangements.

May 1 — Application deadline for Summer School scholarships for new students.

May 31 — Application deadline for admission to first term of Summer School for new and former students.

June 30 — Application deadline for admission to second term of Summer School.

June 14-July 16 — First term, Summer School.

July 19-Aug. 20 — Second term, Summer School.

July 31 — Deadline for applications for admission to autumn semester.

VITAL DATES TO REMEMBER

April 24 — Next date for American College Test (necessary with application for admission). Registration period for this test, Feb. 22 to April 3.

Brigham Young UNIVERSITY

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

FAST JAPANESE TRAINS

The National Railroad of Japan is building a new rail line to connect Tokyo and Osaka. The three-hour schedule on the Tokaido line between the cities 320 miles apart will have trains operating at 120 miles per hour. Test runs of 159 miles per hour have already been made.

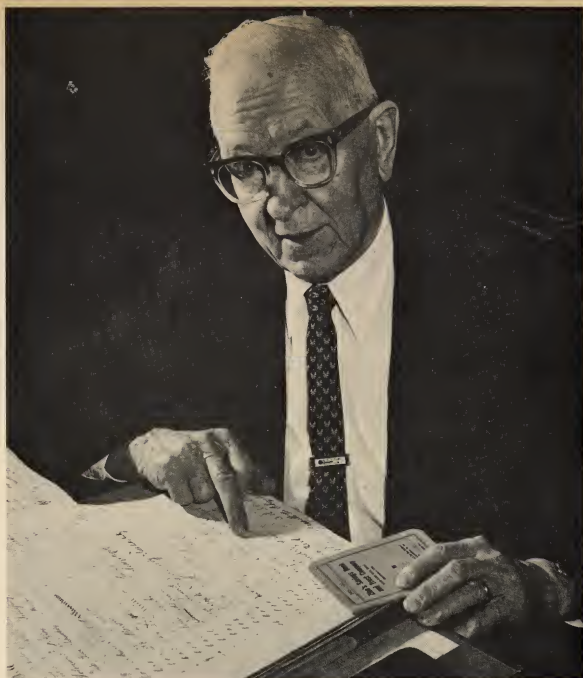


IT'S A COLD WORLD

Fifty percent of the land area of Canada and the Soviet Union and twenty percent of the earth is located in climatic zones where the mean annual temperature is below freezing. A thin crust at the surface thaws during the summer months but underneath the soil or rocks remain permanently frozen, and this is called permafrost. In the normal arctic soil a layer of frozen organic material two to six inches thick at a depth of from sixteen to fifty-two inches below the surface, when dated by radiocarbon, indicates an age of warming 8,000 to 10,000 years ago. In permafrost country the water mains and sewers are carried above ground in insulated "utlidors."

SUBMERGENCE RATE OF COAST

The submergence of the New Jersey coast has been measured, with the help of radiocarbon dates, by studying the lagoon between the Brigantine City Barrier and the mainland. The rate of submergence was about ten feet per thousand years in the period between 6,000 and 2,600 years ago. The present rate is about four feet per thousand years.



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NEW ADDRESS FOR
ERA OFFICES

After March 1 The Improvement Era offices will be located on the 7th floor of the Beehive State Bank Building at 79 South State Street, Salt Lake City, Utah, 84110.

THE COVER

"Snow on Cottonwoods—Arizona" is the title given this lovely picture by Wayne Davis, St. Johns, Arizona, the photographer. Is it the chill of old winter hanging on? or an early spring snowstorm with the promise of better weather to come? or a mixture of the two seasons of winter and spring? Whatever it is, the beauty of such scenes makes one feel that it is indeed good to be alive.

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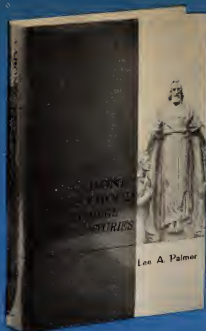
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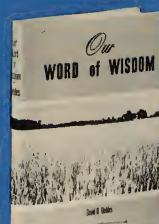
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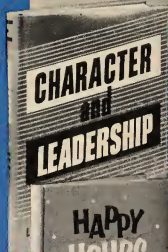
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DECEMBER 1964

5 Elder Henry G. Tempest was appointed to manage the office of the Presiding Bishopric in Frankfurt, Germany. He succeeds Elder David Thomas. This European office is caring for church supplies, records, and financial responsibilities in Europe.

The First Presidency announced that a new Church Procurement Committee has been set up to correlate all purchases for the Church with the various directors of the committees in charge of purchasing for each department. Presiding Bishop John H. Vandenberg is the group's supervisor, with Gordon Affleck, church purchasing agent, as executive committeeman. Other members include Gilbert O. Nieman, church building committee; George Collins, church hospitals; Jerry J. Sargent, church supplies; and Ben E. Lewis, church schools.

6 Elder Russell M. Nelson and counselors Elders Albert R. Bowen and Joseph B. Wirthlin sustained as the presidency of Bonneville (Salt Lake City) Stake, succeeding President Frank B. Bowers and counselors, Elders Ira B. Sharp and Ferdinand E. Peterson.

13 The "Faith in Action" program of the National Broadcasting Company's radio network featured the Polynesian clubs of Brigham Young University, who presented, in word and song, Christmas in the islands.

15 This morning President David O. McKay officially cut the silver ribbon at the entrance of the new parking plaza behind the Church Office building, opening that three-story underground facility. It will accommodate approximately 1500 cars.

20 Giving a definite German flavor to Christmas, the "Faith in Action" radio program of the National Broadcasting Company featured the LDS German Chorus in Salt Lake City. Elder Percy K. Fetzer, former president of the Berlin Mission, also spoke briefly.

23 President David O. McKay, President Joseph Fielding Smith of the Council of the Twelve, and President Marion D. Hanks of the First Council of the Seventy spoke at the annual meeting of church office employees, which honors both the Christmas season and the birth of the Prophet Joseph Smith.

The First Presidency announced the appointment of Elder Lamont F. Toronto as president of the Canadian Mission, succeeding President Frank H. Pitcher. President Toronto will retire as Utah Secretary of State in January. Long active in the Church, he is a former missionary to New Zealand, has served as a Sunday School teacher for a number of years, and is a former bishop of Duncan (Salt Lake City) Ward. Mrs. Toronto and their four children will accompany him to the field of labor.

24 "Children and Christmas," narrated by Elder Richard L. Evans and featuring the Salt Lake (Continued on page 86)

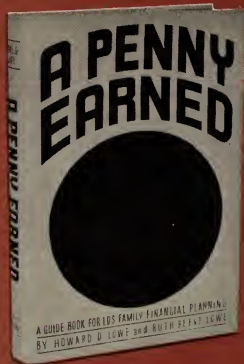
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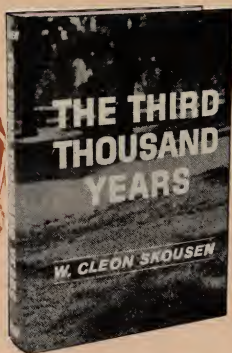
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The Church Moves On

(Continued from page 84)

Tabernacle Choir, was a special presentation of the television network of the Columbia Broadcasting System this Christmas Eve.

27 The National Broadcasting Company's "Faith in Action" radio program was given to the Salt Lake Scots Bagpipe Band which honored President David O. McKay.

The British South Mission was organized from parts of the British and the Southwest British missions by Elder Mark E. Petersen of the Council of the Twelve and president of the West European Mission. Elder Don K. Archer has been called by the First Presidency to preside over the new mission. President Archer, who has been serving in the Southwest British Mission as a missionary since August, is a former bishop of the Holladay (Salt Lake County) Eleventh Ward. He had previously served as a bishop's counselor, a stake Aaronic Priesthood committeeman, and an Aaronic Priesthood adviser. Mrs. Archer and three of their four children will serve with President Archer in his new assignment. The British Mission has been functioning since 1837.

29 Nearly one thousand persons visited the new Deseret Gymnasium in Salt Lake City during the first of a two-day open-house period.

31 The year 1964 closed with the church members rejoicing because of the blessings individually and collectively received. During the final days of 1964 each home was to have received a manual for the weekly family home evenings that are to begin with the beginning of 1965.

JANUARY 1965

2 President and Sister McKay celebrated their sixty-fourth wedding anniversary at a family reunion.

The American Two-Party System

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● The American political party, like Brigham Young's comment about the gospel net, brings together all kinds of "fish." Observers of the American two-party system have generally noted that differences *within* each of the major parties are as great, if not greater, than *between* them. Lord Bryce characterized our parties as tweedledum and tweedledee. From time to time arise individuals who attempt to modify this historic situation. Is it possible to "organize" all so-called "conservatives" in one party and all so-called "liberals" in another? Not in American politics, most long-time students of the subject believe.

Some commentators have asked whether the Republican party can recover from a presidential contest in which the top of the ticket carried only Mississippi, Georgia, South Carolina, Alabama, Louisiana, and Arizona. Five of these states were the stronghold of "secession" from the American union a hundred years ago. In 1964 the same five also constituted the states in which fewer citizens voted than in most other states. While 77 percent of the eligible voters were casting ballots in Utah, 76.3 in Minnesota, and 75.6 in Idaho (first, second, and third in turnout), only 39.4, 38.5, 34.1, and 33.2 were voting in Georgia, South Carolina, Alabama, and Mississippi in last place. Louisiana's 47.1 ranked 42nd. Arizona's reported 54.6 stood in 38th place.

What seems clear in the 1964 election is that the fundamental principles and forces which traditionally influence and operate the American two-party system continue in full operation. The two-party system's characteristics in American political life are probably stronger, more durable, and more pervading than any effort to construct or realign the system to any rigid, preconceived, philosophical point of view. In short, the flexible *doctrines* (plural) which go to make up the American two-party system carry greater force with the American electorate than any single *doctrine*. Thus, although only 52 electoral votes were garnered by Mr. Goldwater and Mr. Miller, long observation affords the view that the two-party system prevails and will continue to prevail.

Any effort to resculpture, remodel, reshape, or realign the essential characteristics of this system must reckon with deep underlying forces. Some of these forces are represented in the following considerations:

1. First, the American political party is a loose confederation of ever-changing local political organizations. Democrats and Republicans nationally, so far as their organization is concerned, are more confederate than federal. The parts of each party are self-moving and self-propelled. They may be attracted and persuaded towards national organization and national

organizational goals, but they cannot be compelled nor even drawn together by central authority. Those who want strict "party discipline" in the organizational sense are also foreign to the basic life of the major American parties. The Russian communist party is based on strict party "discipline." In contrast, members of American parties are neither initiated, excommunicated, nor subjected to "discipline." The largest measure of freedom, freedom of action, freedom of political opinion, and freedom of political movement, characterize American party politics at the national level (and gratefully at most others). As a result, each party tends to be inclusive rather than exclusive. Each wants nearly everybody to be included, and to exclude almost no available supporters.

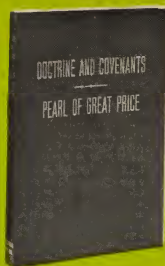
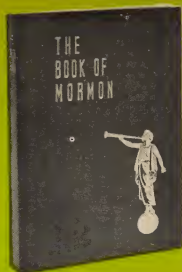
Some may question this characteristic of American party life. But in a still young, growing nation the politics of freedom warrant few, if any, alternatives.

2. Any happy band or indignant group that wants to "take over" any segment of one of the major parties, or a precinct, county, state, or national convention, has to reckon with the preceding fact—literally, the politics of freedom. Parliamentary skills, heavy contributors, powerful publishers, leaders of "disciplined" groups to the contrary—when the "steamroller" is used, it has to be used in full knowledge of the reactions of which our free individuals and complicated systems are capable. At the bottom of each system, great or small, is the politics of freedom. Freedom of political as well as of religious conscience is at stake: freedom of choice. Consequently, no politician in American life can long, if ever, stand inside a self-drawn circle and declare to his fellows: "Come, come, stand with me inside my circle. See things as I see them." Rather, in the long run, no matter what his charm, military record, legislative experience, or powers of personal persuasion, he has to say: "You stand in your circle, and I'll stand in mine. Let's talk. Let's exchange opinions. Then let's see if together we can decide on a course of action and put our circles into association." And such association is only (Concluded on following page)

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These Times

(Concluded from preceding page)

semi-permanent. In other words, an early lesson in American politics is similar to the lesson learned by the farm lad. You may lead the pony to water, but you can't make him drink.

3. The nature of the American two-party system is thus rooted in the nature of man, supported by the nature of the American constitutional system. The establishment of an elected magistracy, the Presidency, by the Constitution made the two-party system necessary. The reasons are elementary and simple. To win a majority in the electoral college requires the widest type of "inclusion," of organization and appeal. Organizations had begun to form around elected magistracies in each hamlet, in county and what are now state jurisdictions, before the Revolution. To elect a President, as now, required cooperation between these different "circles." To defeat and replace a President by an opposition requires a similar but even wider coalition. A narrower coalition, an "exclusive" approach, will not do the job. A narrow coalition will not elect a President in the first place. The American two-party system at the national level derives from such facts.

4. Finally and fourthly in this review follows the most pervasive consequence of all, looking at the nation as a whole and not at any of its parts. That consequence, following (1) the politics of freedom, and (2) provision by the Constitution of the Presidency, is that the two-party system is a moderating element in American political life. The politics of moderation prevail in the long run in American life. In presidential elections the choice is often between personalities. There is usually some agreement on fundamentals. Whether tweedledee or tweedledum is elected, the victor has to achieve office by maximum recognition of the right of each voter to his own God-given opinion and his own view of the world. This does not prevent tremendous effort to change and influence opinion!

It is difficult for some to accord all men the same political privileges

desired themselves, even to vote as others may. But the basic doctrine of American politics is that *all* may enjoy the franchise. In a land where individualism is still nourished, the doctrine of the individual rights of *all* and not of *some*, the politics of the two-party system will prevail. And probably the long-range influence of the system tends toward moderation of currently held views, not radicalism, polarization, or extremes.

Swings do and will occur. Each generation has its problems and adjustments. But the American two-party system, by its nature and its tasks, appears to function as a moderator of the political process. Like the governor on a steam locomotive's shaft, the system permits movement back and forth. Violent rupture is avoided. The engine does not explode.

Such a political system provides room for vegetarians, prohibitionists, single-taxers, radicals, conservatives, liberals, moderates, progressives, all sorts; for those who are most happy when wrapped and adorned in labels; for those who prefer detachment. The system operates on the premise that continuing consensus, achieved by free discussion and persuasion on the part of free individuals, of whatever persuasion, is preferable to force, "holy wars," violence, or the imposition of any single will. It is a great system. It works reasonably well. I believe it will continue to do so in these times. It is part of our constitutional inheritance.

MOONRISE ON THE DESERT

BY HALLIE HOLMES

*Lingering bits of tinted skies
Dim, and fade to twilight hues.
Darkness creeps upon the desert
Mingling streaks of sunset blues.*

*Nighttime creatures wake and
scurry;
Cacti, mute, their watches stand.
Crisp, clean desert breezes blowing,
Covering night with silvery sand.*

*Quiet stillness seems to hover
Till all raucous noises fade.
Moonrise shining on the desert,
Framing pictures God has made.*

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Letters and Reports

ATTENDANCE RECORD RUNS TEN YEARS



When it's time to be in church, Wesley Stringer is there—always. This nineteen-year-old from El Dorado Branch in Arkansas has a ten-year 100 percent attendance record at Sunday School and Sacrament meeting. For seven years—since he was made a deacon—he has had perfect attendance in priesthood meeting. Wesley has received six individual Aaronic Priesthood awards. He is the son of Mr. and Mrs. Ben Stringer.

ERA IS BELOW-EQUATOR MISSIONARY

Thank you for producing such a wonderful publication. Often do I let my non-member friends read it, and at all times their remarks have been very positive as to the standard and quality of the periodical. Do continue in this great work! Thanks once more for your fine effort.

Olev Taim
Pretoria, Republic of
South Africa

GOLD MEDALLION PLUS TWO

LaNada Hancock, member of Downey Ward, Portneuf (Idaho) Stake, earned her Gold Medallion award for receiving seven individual awards in MIA work. Then she kept right on going, earning the eighth and ninth year awards and beginning work on the tenth, which was interrupted by a call to serve in the Central British Mission. She is shown with her bishop, J. Dale Criddle.



"THIS BAND IS TOO SMALL!"



Most Beehive girls don't plan to out-grow their bands—the felt bands on which they proudly wear the awards they receive during the two-year Beehive program.

For Devona Gabrys of Salt Lake City, this was almost a problem. Devona earned all 91 honor badges, every one offered, during her Beehive activity. Her rows of cell-shaped badges climbed over her shoulder and down the back of the band almost to the bottom.

She is a Worker Bee and an Honor Bee.

EXPLORERS WIN IN WATER

A small Post of eight Explorers in the North Platte Branch of the Western States Mission has made branch members proud by receiving the Buffalo Bill District Swim Meet Senior Division trophy for the third year in a row.

Winning team members for 1964 ate, 1 to r, Melbourne Poff, Robert Carter, Roland Chambers, and Gary Pell.



UTAH DRAFTEES TOP IN FITNESS

Utah ranked first in the nation in 1963 in the fitness of its military draftees on the basis of pre-induction examinations, according to a study by the Army Surgeon General's office. The study showed 67.9% of Utah draftees were acceptable, compared to 67.2% for Nebraska, the second-ranked state, and 50% for the national average.

DILIGENCE IS HONORED



Letha W. Hall



Lelia Hanson



Sharel Lee Nef



Eileen Clay

Beverly Unbedacht
(not pictured)

Young women and their Mutual leaders in increasing numbers are earning the prized Gold Medallion medal for receiving seven individual awards in Mutual work.

A leader who has set the example is Letha W. Hall, Annis Ward, Rigby Stake. She is the mother of seven, grandmother to two, and serves simultaneously as Sunday School teacher, Guide Patrol leader in Primary, and YWMA sports and camp director.

Also in the Annis Ward is college student Lelia Hanson who has earned the award. She is attending Ricks College, is working on her Golden Cleaner award, and has earned eight individual awards.

Still in eastern Idaho, Sharel Lee Nef, daughter of Bishop Darrell J. Nef, of the Leadore Ward, Salmon River Stake, has earned the award. She is a Ricks College graduate.

Eileen Clay set a high goal for younger girls in the Spokane (Washington) Stake to aim at by receiving the medallion. She has been active in the Spokane Sixth Ward and is now a student at Brigham Young University.

Also in the Northwest, Beverly Unbedacht received the Gold Medallion award in the Renton (Washington) Third Ward, Seattle East Stake. Beverly has served as chorister on a stake and ward level, Sunday School and Primary teacher.

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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RESPONSIBILITIES OF THOSE WHO ENTER

the Temple

In place of the regular editorial this month we are presenting, with President McKay's approval, the address he delivered in the first dedicatory session of the Oakland Temple held Tuesday, November 17, 1964. Other addresses given at the dedicatory services begin on page 106 in this issue.

This has truly been an inspirational hour. Each heart is filled, I am sure, with thanksgiving and gratitude for the opportunity of sitting here in this sacred edifice and sensing the nearness of heavenly beings. Always on occasions such as this we feel nearer to him and to his Beloved Son than anywhere else, except in our private devotion and communion with the Almighty.

It is now the hour when we should unite in dedicating this holy house to our Heavenly Father. I feel impressed to say just a few words preceding the offering of the dedicatory prayer.

Temples are erected for the blessing of the people through the covenants they make. Everybody who enters the temple will make certain covenants or take upon himself or herself certain responsibilities.

One great purpose carried out by those who come into the temple is the sealing of man and wife in the sacred bonds of matrimony. That purpose is based

upon the fact that man and woman truly love each other. That means that a couple coming to the altar should be sure that there is love in each heart. It would be a terrible thing to be bound for eternity to one whom you do not love, but it is a glorious thing to be sealed for time and all eternity to one whom you do love.

Let us ever remember that love is the divinest attribute of the human soul. God himself is love. Our hearts are really one with him in that eternal home, and so when a couple kneels at the altar and receives the privilege and blessing of that eternal sealing, one should be sure that love is binding those two hearts that will now be bound by the holy power of the priesthood for time and all eternity. Associated with that should be the realization that love must be fed; otherwise that binding, that sealing power, that covenant which is made, may not last forever. Love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance. There is no one great protestation that anybody can make that will be sufficient to keep that love alive always. There are certain obligations taken by those who make covenants at the altar, and those obligations must be manifest after they go out of the

temple. One is *kindness*. There should be no unkindness manifest in the homes occupied by couples who leave the house of God.

In one of the epistles that Paul wrote, there are some statements now known throughout the Christian world as the Psalm of Love (see 1 Cor. 13), the first of which is: "Love suffereth long and is kind." (See *ibid.*, 13:4.) The word "suffereth" includes patience, tolerance, and consideration. We can visualize homes in The Church of Jesus Christ of Latter-day Saints in the great majority of which there is kindness on both parts because there is love there—a binding love which will not be separated by death. Love suffereth long and is always kind and gentle.

Men of the Church should remember and women of the Church should realize that kindness will foster love and that it should be a reciprocal act. There are men of courtesy, men who think of and give special thought to their wives, and wives who consider their husbands. Paul, in that same epistle, says, "Love seeketh not her own" (see *ibid.*, 13:5) but the welfare and happiness of others. And another line in that same epistle says, "Love believeth all things." (See *ibid.*, 13:7.) If that love is fed daily and monthly and yearly throughout a lifetime, the husband's attention will not be drawn to somebody else because there is trust in that binding power of the priesthood; neither will there be attraction or indulgence in any other way, because love trusts, "believeth all things" (see *idem*), and there must be foundation and cause for that trust the husband has in the wife and the trust which the wife has in her husband.

Mormonism, the principle element of it, is the application of religion to daily life. That is what you members have done in participating in the erecting of this edifice, what the Church has done bringing into the homes of the membership of the Church those elements which will make for happiness and peace here and now, and that is just what it will do. Our young people should be taught to choose mates who will feed, nourish, perpetuate that bond which brings them to the altar here in this temple—love. If your spirit lives after death, as it does, then that attribute of love will persist also, just as sympathy, just as reverence, and every other virtue that you have will persist.

What is the other obligation? It is the lesson of eternal life—the *immortality of the soul*.

The Apostle Paul asked this of the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (*ibid.*, 15:29)—an eternal question asked two thousand years ago and *unanswered today by any of the churches except The Church of Jesus Christ of Latter-day Saints*. Half the

priests are trying to answer it and writing articles in answer to it, but the answer to that question is found in this house which you have built.

A Chinese student was graduated from one of our leading colleges in the United States. He was returning to his native land, and while on the ship crossing the Pacific, he entered into conversation with a Protestant minister who rightfully explained that only through the name of Jesus Christ will mankind be saved, and that is why he was going over to the Chinese nation to preach Jesus Christ and him crucified. The Chinese student, imbued with his love for his parents and the family relationship which to the Chinese is very real, listened to this minister say that only through Jesus Christ would people receive salvation, and said, "Then what about my ancestors?"—a question the whole world should ask. The minister replied, "They are lost!" Said the student, "I'll have nothing to do with a religion so unjust." So he faced the question: Either those thousands and millions who have gone before who have never heard the name of Jesus Christ will be saved differently from the rest of us who have had a chance to hear of him, or else God is a Being showing partiality.

As love is as eternal as life, so the principles of salvation are as eternal as life, and they apply to the first person who was born in mortality just as much as they apply to you and me here. That is just. And since millions have died without baptism (as baptism and all these other principles pertain to mortality), I should think, then, that these people should have an opportunity to hear that same gospel and come through the door of baptism as you and I had to come through that door. It is not an impossible mission to our Father in heaven, and this temple ordinance work is one means of accomplishing it—one means of opening the door.

So those who come in this house, you and I, now have the opportunity and responsibility of trying as far as we can to reach those of our ancestors so that we may open the door for those who wait.

Jesus went to preach to the spirits in prison who were once disobedient in the days of Noah when "the ark was a preparing." (1 Peter 3:20.) That is as simple as can be and may be understood by anybody who understands the language in which the passage is read. It means that thousands of years ago those people, men and women, died who once were disobedient in the days of Noah before the flood. Jesus preached to them while his body lay in the tomb three days, and opened the door to them, and sent men of the priesthood to let them hear the same gospel which you and I are now preaching. What principle is paramount in that? Why, those spirits were (Continued on page 145)

THE

BY REGINALD J. LOWE, SR.

INHERITANCE



● Behold, two men having each received a lovely garden for an inheritance, sat themselves down in the midst thereof to enjoy their possessions.

Janthea, the first, said unto himself: I love this garden, and I love the man who was so mindful of me that he gave it to me for an inheritance. I shall be happy all my days.

Straightway he fell asleep and dreamed of his treasure, and lo, when he awoke, a great drouth was upon the land, and the flowers were withered and dying.

And Janthea cried, "My garden, it is withered and will soon be no more. I am unhappy indeed! No more will I look upon it until the rains come." And he retreated to his closet to mourn his loss.

But when it was evening he came again to see if perchance it might all be a dream he had dreamed. And lo, while he had been away, cattle entered and trampled what was left into the earth.

Now Dathan sat also in his garden to enjoy it, and he said to himself: I love these flowers. I love the man who gave me this garden for an inheritance. God is good.

Now the drouth was in all the land, and Dathan's garden began to wither also, and he shook his head, saying, "When will the rains come?"

But the rains came not, and he was sore afraid his garden should soon be no more.

Now, being a righteous man, Dathan kneeled in the midst of his garden to pray that rains might come to his plants. And when it was evening, he looked into the heavens, and he saw no clouds. There was no rain, and the leaves fell and were blown about by the wind.

Then came cattle to break down and trample under foot that which was left.

Dathan rose up before them, driving them out to a place where there was much water flowing through the land; and he heard the river and he said, "Is it wisdom in God to put so much water in this river, and yet my garden is parched, and the earth is cracked with dryness?" Then a great shout went out from Dathan, and he hastened to his garden and brought tools with which to dig.

And when he was come to the river the second time, behold Janthea, his neighbor, sat on the bank, and his face was hid in his hands. Dathan inquired of him his troubles, and Janthea cried with the voice of great affliction, saying, "God has forsaken me, for he sent not the rain, and my garden withered, and cattle trod it into the earth."

And Dathan answered him, saying: "Be of good cheer, for I bring good tidings. Behold I prayed, and the Lord sent cattle to my garden, and when I drove them forth, they led me to the river. Come now, get thee up and help me, and together we will dig that the river may flow to our gardens and into the midst thereof, that once more the flowers may bloom and the vines flourish as before."

But Janthea would not, and he rose up and departed, saying as he went: "I loved my garden. I loved the man who gave it me for an inheritance. I loved God, but he has forsaken me in my need."

Now when he was gone, Dathan began to dig in the parched earth; and after many days water flowed into his garden, and it sprang forth and grew and was even more beautiful and more fruitful than before; and Dathan thanked God and went forth and tilled yet more ground, and planted vines and fig trees round about him; and many came from afar off to buy fruit of his trees and to look on the splendor he had wrought.

Now Janthea wandered up and down in the land, and his misery was great, for nowhere was his home, and rags were his only covering. But when he was old, Janthea remembered again the land of his inheritance, and he said, "I will go up and see whether perchance the rains have returned and my garden

again flourisheth."

But when he came nigh unto the place, he saw no fence round about it anymore, and the earth was parched, and nothing grew thereon.

And Janthea cried aloud: "Oh, Lord, why hast thou dealt thus with me? Surely I loved this garden, and I loved him who gave it me for an inheritance. I loved thee and walked uprightly before thee, and notwithstanding this, thou hast forsaken me, and my field is laid waste."

* Now when a man toiling in a nearby field heard the cry, he came quickly, saying, "Why dost thou lament in this manner?"

And Janthea said unto him, "Behold my garden which was given me for an inheritance. But the rains came not, and cattle entered and trampled into the earth even that which was left."

The one who was come to inquire answered him not, but put his arm about Janthea and led him to the shade of a fig tree; and when he had seated him, he said unto him, "Now I know thee. Thou art Janthea. Rememberest thou me?"

Janthea answered, saying: "Yea, I know thee, and I perceive that thou art prosperous, and thy vines and fig trees are heavy with fruit. I know also that thy beautiful flowers are blooming, for their perfume is in my nostrils. Truly God hath heaped all good things on one but taketh from another even all that he hath."

Dathan gazed out upon the hard earth of Janthea's garden and upon the man's ragged garments and wept. Janthea was astonished and said, "Thou art blest above all men; why weepest thou?"

Dathan answered, "I weep not for myself, but for the misery which is on thee, for even though I should give unto thee this, mine own garden, misery would be with thee still."

Janthea said: "Yea, it must needs be, for God hath forbidden me to prosper in the land. It were better had my head been dashed against a stone in my youth."

But Dathan pointed to the clear stream flowing in his garden, and spoke, (*Continued on page 159*)

The First Year After Marriage

BY HARVEY L. TAYLOR

VICE CHANCELLOR
UNIFIED CHURCH SCHOOL SYSTEM

PART 1

One of our fine writers on the subject of courtship and engagement has said:

"Engagement, ideally, is the understanding reached when the exploration of courtship has brought the discovery that a couple have enough in common in their ideas, ideals, tastes, interests, and emotions to be reasonably sure they are in love.

"When courtship has reached this stage, many of the uncertainties and perplexities of earlier phases belong to the past. Jim no longer is in doubt about whether Beth really enjoys a good football game or feels the way he does about his ambitions to be a physician. Beth is no longer uncertain about how Jim likes her to arrange her hair or whether he would expect her to ask him for spending money if they were married. And both of them are at the comfortable stage where they can be themselves and act natural without fear of creating friction or misunderstanding.

"This understanding is the basis of the feeling of comradeship that is one of the signs of love. There is a peculiar satisfaction in agreeing so completely. Being together is a delight because of the many things they have in common. The feeling of comradeship even though apart is vastly satisfying, yet one that makes it impossible to be content if long separated. It is something one can be sure about, for there is no mistaking the satisfactions arising from this feeling of 'togetherness' in essential ideals, interests, and tastes.

"Closely associated with the intense satisfactions of

comradeship, there is another distinctive mark of love. It is the sense of being lifted to higher levels of living. A person who is actually in love is involved in deep thinking and feeling regarding many things of the utmost meaning in life. The words sweetheart, wife, husband, mother, father, child, and home have gathered about them some of the most significant ideas in human thinking. What is more likely to involve greater thoughtfulness, tenderness, and self-subordination of finer and more gripping aspirations than thoughts of the home-sharing experiences upon which every genuine lover is intent? When one's thoughts are much occupied with such matters, life is quite naturally lifted and energized. A lover aspires to finer things, is more conscious than ever before of shortcomings, and finds fresh courage and strength to realize fine ambitions.

"When a couple have tested and proved this comradeship and its lifting power, they can properly conclude that they are in love, and engagement may rightly follow that conclusion." (Roy E. Dickerson, "When a Couple Is Engaged.")

You will discover that the first year after marriage is a period of great adjustment, and you will find it unlike any other experience you have ever had. If you are not prepared to recognize and make these adjustments, your married life could easily begin with misunderstanding and frustration.

It is well to remember that each will bring to this

new life a concept of how best to make an ideal beginning as married partners. Each will be strongly influenced by the patterns of family life in the home in which he or she was reared and by examples of successful married couples which have been known to him or her.

If you have already anticipated possible differences and have discussed these during your courtship, the difficulty of adjustment the first year after marriage should not be too much of a problem.

I believe there are about eight basic adjustments you will need to make during your first year—I am sure no one would want to say which, if any, are most important, so we may as well begin with economic adjustment.



Up until the time of marriage each has had his own income from what he or she has earned, possibly supplemented by amounts provided by parents or others. Each has more or less become economically independent and has been accustomed to making his or her own budget and spending the money according to his or her own particular desires. After marriage this should change. Now it should be not "my money" but "our money." In recorded statements regarding dissatisfactions that arise in married life, you will find the one most often mentioned is the inability of married couples properly to resolve their financial difficulties. Therefore, I strongly urge that you begin by making a budget and then living by it. You will find that your budget will have to be changed frequently because the times and circumstances under which you live change, your likes and dislikes change, your wants change, your associations change, all of which have marked effect upon your budget. Nevertheless, one of the best ways to work out your money differences is to agree on a budget. Be sure to give consideration to the following:

(1) A certain amount each payday should be put aside as savings. Whether this amount is 10c, \$10, or \$100, this should be consistently done.

(2) Another amount should be set aside to meet current expenses.

(3) It is very important that both husband and wife have an allowance and that there be no accounting to each other as to how this allowance is spent. It should be understood, however, that there are certain things which should be covered from the allowance.

(4) From the very beginning plan to pay your tithing—a full tithing. Our Heavenly Father will bless the home that makes an effort to do those financial things which help to carry on his great work here upon this earth.

Let us be warned of the dangers of overspending and of instalment buying. It is only natural when young people marry that the husband would like to obtain everything for his wife that she could want or desire in the way of a home, furniture, appliances, automobiles, and clothes. Many things today can be purchased without any money down. This is a great temptation to the newly married. As a result it is not uncommon for young people to go in debt far beyond their ability to pay. In many cases this creates unhappiness and discontent, and very often the first misunderstandings that develop between young married couples are over the matter of money as it relates to paying instalment commitments. I therefore strongly urge that you begin at the level of your ability to pay. If necessary, be content with used furniture set up in a very modest home, which may be rented. Drive a car that is not beyond your means.

Plan to own your own home as soon as possible. To begin with, let this be a modest home. The average young person who is just beginning would not be able to afford a house that costs \$20,000 to \$30,000.

Further, make all money matters as automatic as possible so you never have to argue. There is nothing that destroys marital happiness any more quickly than to have to argue over things which should resolve themselves automatically. In money matters, as in all others, be very frank with each other. I have always felt that it was an advantage if you maintained a small account from which to pay for items that come up unexpectedly. But before either one of you draws on this account it is my judgment that the matter should be discussed and agreement reached as to what the money should be spent for.

It is unfortunate that money has to play such an important part in the lives of people, but this is the way it is, and regardless of how you feel about it, you must be realistic at all times. If you approach this subject intelligently, conservatively, with an idea that

you are not going to overspend regardless of your tastes, you will be able to meet the issues as they come up, resolve the differences as they arise, and be able to realize the goals you set for yourselves even though it may take several years to do so.

A high school home economics teacher told of taking a group of her young high school girls to visit a very lovely new home, tastefully decorated and furnished. As one of the girls said good-bye to the hostess, she turned to her and said, "Mrs. Blank, when I get married I am going to have a home just like this." Mrs. Blank smiled and held the youngster's hand for a moment and said, "I hope you might, my dear. It took us over thirty years to get it."



Now let's talk about personal adjustments. Prior to your marriage each of you had developed ways of doing and thinking which were peculiar to you. Since you were responsible pretty much to yourself, it did not make too much difference just what these were so long as they conformed with the general social, religious, and economic patterns of the environment in which you lived. Now, it may be to the best interest of your combined happiness if some adjustments are made. Some of these might be as follows:

1. Your choice of foods
2. How foods are prepared
3. Time for meals
4. Where meals are eaten
5. Kinds of foods served at different meals
6. The kind of clothes to buy
7. The care that should be taken of clothes

You will find that very often you have differences of opinion regarding radio and TV programs. You will have differences of opinion as to the kind of books and magazines that should be bought. I cannot feel that it is fair for the husband to insist on having just the books and magazines he wants to read. There should be a compromise so that both are satisfied.

There may also be differences of opinion regarding

the use of language in the home, frequency of entertaining guests, whether or not there should be reading in bed and the playing of music after retiring. The question also should be settled regarding opening each other's mail. It is not uncommon for members of a family to feel that they should be informed as to what goes on in private telephone conversations. Many do not approve this. Privacy is very important in the lives of married people and should be respected. I also believe that it is very wrong to talk about old love affairs.

It is important, too, that the man not constantly remind his wife about his mother's wonderful cooking. There are ways of handling matters of this kind if they are done tactfully and with love, and they need never offend.

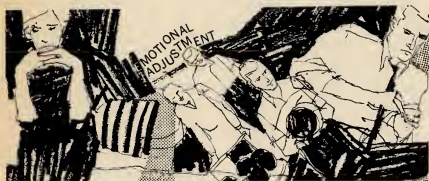
It is very important that you respect each other's personal belongings, belongings of all kinds. One or the other of you may have come from a home where it is very common to have no particular privacy, that which belongs to one, belongs to all. I have no particular brief against this concept, *if both agree*. However, one of the partners may have come from a home where this sort of thing is not tolerated. This difference of opinion as with other matters should be talked over, and there should be an effort to compromise in such a way that the interests and activities of each other will have an opportunity to develop to the fullest and not at the expense of the other.



May we now say something about physical adjustment? Two people living so closely together need to make many very delicate physical adjustments. Every attention should be given to the care of your person. Great personal cleanliness is absolutely a must. You may have to make adjustments to such things as hay fever and allergies. The menstrual period will also need to be understood by both.

The question of your sex life and relations is one which should be treated with the greatest delicacy and understanding. To many this is thought of as only a

physical experience. In my judgment it is much more than this. It can become a very beautiful spiritual experience which, if properly understood, can result in bringing young married couples close together in love and appreciation for one another. The proper understanding and righteous approach to this particular part of your physical adjustment can result in a type of marital happiness which will be of the highest order and which will create love and understanding and appreciation for one another of a type that nothing else can. On the other hand, the opposite can be true and very often is, and results, if not in divorce, in much unhappiness, distrust, and often physical and emotional illness. It is well to remember in all your physical relationships pertaining to your sex life that you are children of our Heavenly Father, and in you are the highest endowments of any living creature on the earth, and therefore you should keep this relationship sweet and holy. Never reduce it to the level of the animal.



Now may we turn to some important problems pertaining to your emotional adjustment. It is well for the man to remember there is often a very strong desire for his wife to want to return to her home occasionally and be with her mother. This is natural. Your new wife feels very keenly her responsibility as a home builder, and it gives her a great deal of satisfaction to talk at great lengths about things not of interest to her husband and understood only by her mother. It is not that she is running home to her mother as a tale bearer, but it is more to have the assurance that what she is doing is right and that she is succeeding in her responsibilities as a new wife.

Likewise, the man will often want to spend an evening with his old gang. There is no reason why he shouldn't at times go out with the boys with whom he associated before he was married. But on the other hand, if it means leaving his wife home alone too often, this is something that should be avoided. What might have been fine relationships between husband and

wife have been strained because the husband insisted that he must spend several nights a week with his old cronies, doing things which they like to do and in which they feel women should not be interested. During pregnancy a man should not leave his wife alone any more than he has to if it is her desire that he stay home with her.

A girl also often has the fear that she won't be able to make the kind of home that her husband wants. This causes her great concern. The man often worries that he won't be able to make a living for his wife and family on the scale that he knows she would like and which, of course, he would like. He is also afraid that he can't give his wife all the things that he would like her to have. There isn't a man who really loves his wife who wouldn't like her to have the finest clothes in the shops, the finest furniture that artisans can make, and the most beautiful home that builders can build. Few young men can provide such things. However, the most important things that any woman wants or that any man wants after marriage are love, understanding, and appreciation. If they have these things, money, homes, cars, furniture, and all the other things will be of small importance.

Let me urge you to respect each other's opinions and ideas. There isn't such a thing as one being all right and one being all wrong. Do not argue about things, but hear each other out. Ofttimes it isn't even necessary that it be established whether one is right and one is wrong, but it is desirable that each have an opportunity to "speak his mind." If, however, the time arrives—and it often does—when a decision has to be made and there is a division of opinion as to what should be done, it is often a good idea for each to express how he feels about it and then wait several days and see how things come out. More often than not, one or the other will come over to the opinion of the other so that there will be no problem.

I urge you to try to find a way to eliminate moods, temper, crying, and feelings of jealousy. These all undermine the high spiritual life of individuals and make for discontent and for misunderstanding. Selfishness is a great destroyer of home life. Of course there are a large number of other personal adjustments which we don't mention here. However, you will find that most of the ones we have discussed are those that you will have to meet the first year after your marriage and are, therefore, important to you now.

(To be continued)



SINCE CUMORAH

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
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PART II. HIDDEN TREASURES

The Search for the Original Scriptures

● A conspicuous aspect of most of the recently discovered Christian writings, as well as of the early Apocrypha in general, is the frequent insistence in them on secrecy. At present anthropologists are becoming increasingly aware that the deliberate suppression of information by the native peoples among whom they work is far more general, far-reaching, and significant than they hitherto have been willing to admit. As a recent study points out, there are two main kinds of reticence: "... a whole body of material was secret in the sense that it was to be kept from the outsider ... the non-Aborigine. There was also secret information which

an extensive daily dissembling to keep unqualified outsiders from meddling with things they would not understand or appreciate. Both types of reticence are conspicuous in the early Jewish and Christian literature. In the Dead Sea Scrolls the people of the community are instructed not to discuss their doctrines and doings with "the people of the pit," i.e., the outside world;² but aside from that they are put under specific oaths of secrecy regarding certain specific things.³

When Jesus instructed Peter, James, and John to tell no man of what they had seen on the Mount of the Transfiguration, he was withholding sacred things from the

"Go forth by the hand of the twelve

was to be kept from the uninitiated. ... I refer to the former as dissembled culture."¹

Latter-day Saint missionaries laboring among native peoples have long noted the existence among them of both genuine secrets, that is, things too sacred to be mentioned to anybody outside of a particular time, place, and religious occasion, and on the other hand of

uninitiated;⁴ when on the other hand he parried tricky questions of the Pharisees by asking them counter questions and then telling them that if they could not answer him he would not answer them, he was simply evading them.⁵ In the Clementine *Recognitions*, when Peter refuses to tell Clement about salvation for the dead until Clement himself has received certain ordi-

nances, he is withholding secret teachings,⁶ but when he refuses to discuss the nature of the Godhead with Simon Magus, he explains that he is deliberately evading the man because he has no real desire to learn about the Godhead and only wants to cause trouble.⁷

Recently Professor Goodenough of Yale, after long years of searching among the earliest archaeological remains of Judaism, has been able to show that there has existed through the centuries not one but two distinct types of Judaism, the one following what he calls "the horizontal path," the other "the vertical path."⁸ The former type, variously designated as rabbinic, halachic, normative, or Talmudic Judaism, is the only Judaism known to our histories today. This is because its representatives have, by years of determined struggle, either stamped its rival out entirely where they could, or forced it underground. "The final victory of rabbinic Judaism over its ancient mystical rival," writes Goodenough, "makes it hard to convince modern Jews of the reality of Jewish mystical tradition."⁹

The old submerged Judaism has been called Hasidic, cabbalistic, *ma'asimic*, and Karaite, but none of these terms is very satisfactory since each designates only some particular underground movement

of triumph, blessed meals with the Messiah. . . ."¹⁰ This preliminary glimpse should suffice to indicate that what all "vertical" Jews had in common was secrecy and emphasis on Messianic and prophetic teachings—teachings which the doctors of the schools (the "horizontal" tradition) disliked intensely and opposed with all their might.

Just as Goodenough distinguishes between two conflicting traditions of Judaism on the basis of recent archaeological findings, so H. J. Schoeps, on the basis of new manuscript discoveries, distinguishes between two like levels of Christianity and even goes so far as to suggest that the old original Christianity was actually stamped out by the latter type,¹¹ which was intellectually orientated and strongly opposed to the old Messianic-millennialist tradition.¹² The resemblance between the corresponding schools of Jewish and Christian thought is not accidental.

The Christian doctors got their doctrine and philosophy from the same Alexandrian fount from which the Jewish doctors got theirs, both being dedicated to the allegorical interpretation of the scriptures and the basic proposition that revelation and prophecy had forever ceased. Students have long been aware that primitive Christianity was a carrying forward of

wholly bereft of the apocalyptic wing which had passed over into Christianity."¹⁴ It was because it represented that other tradition, as Professor Torrey has shown, that early Christianity was so intensely unpopular with the Jewish scribes and Pharisees; everything in the Christian teaching suggested to their minds the old vertical Messianic Judaism—Justin Martyr insists on bringing the identity of the two to the attention of the resentful Jew Trypho again and again.

"If we had only the traditions of the Jews themselves," Goodenough assures us, "we should hardly have suspected the existence of the whole body of apocryphal and pseudepigraphical literature, for these, I repeat, have survived thanks only to Christian copyists."¹⁵ But these writings which the Jewish doctors had rejected and the early Christians accepted were in time rejected by the Christian doctors also,¹⁶ and so were lost both to the Jewish and the Christian worlds, their very existence denied by "official" Judaism and Christianity, and sank out of sight until their rediscovery in our own day.

The recognition of the "underground" nature of vertical Judaism and Jewish Christianity supplies the student with valuable clues to understanding the real background of the Bible, of which one begins

apostles of the Lamb, from the Jews unto the Gentiles"

1 NEPHI 13-26

in Judaism. Seeking an over-all term, Goodenough refers to the "vertical" tradition (i.e., seeking direct as against historical contact with heaven), and cautiously uses the word "mystic" to describe it. It is not surprising that, in order to survive, "later teachers of this tradition developed a 'secret teaching' (I dare not say Mystery) . . . characterized by a succession of heavens, thrones

the old "vertical" Jewish tradition, from which it inherited the apocryphal writings which were so despised by the Jewish and Christian doctors alike.¹³ "Legalistic Pharisaism," wrote R. H. Charles many years ago, "in time drove out almost wholly the apocalyptic, i. e., prophetic, element . . . and became the parent of Talmudic Judaism," whereupon Judaism became "almost

to think now more than ever in terms of hidden treasures. Only consider the illusive nature of the Bible through the ages: why has it ever been a subject of the widest disagreement, as St. Augustine notes with sorrow, among even the most pious, devout, and learned men? If such men cannot agree, Origen pointed out in the third century, lesser men such as our-

selves can never be perfectly sure of what the Bible means.¹⁷ If we are to approach certainty at all, the first step must be to ask what in our day has become the all-engrossing question of biblical scholarship, namely: What was the original form in which the message was conveyed? What did the original Testaments look like?

In Joseph Smith's day it was generally assumed that the Old Testament had always been a single book, written without error by the very finger of God. A hundred years later, in the heyday of higher criticism, it had become a thing of shreds and patches; but in our own time the essential unity of the writings is again being recognized, though the broad picture of the original state of the record is just beginning to take outline. The picture that is beginning to emerge is remarkably like that which confronts us in the pages of the Book of Mormon. There Nephi, looking far into the future, is shown a vision of the gentiles bringing "a book" to the remote descendants of his father in the New World and is told, "The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and . . . also . . . many of the prophecies of the holy prophets; . . ." (1 Nephi 13:23.)

The only scriptures Nephi knew were a collection of writings, more extensive indeed than what is contained in our Old Testament, but not conflicting with it.

When Lehi eagerly examined the plates which his sons had brought down from Jerusalem, he discovered that they contained (1) ". . . the five books of Moses, . . ." (2) ". . . the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; . . ." (3) "And also a record of the Jews from the beginning, . . ." including a genealogy of the whole line of Joseph, embracing Lehi's own forefathers. (*Ibid.*, 5:11-14.) These writings are designated in modern Jewish terminology as the Tanach, i.e., the Torah, the Prophets, and the Historic and other writings.

These are the elements of Nephi's Bible, and of ours, which, he assures us, contains an authentic record as far as it goes, and "many of the prophecies of the holy prophets," but by no means all. As we have seen, Jewish scholars today emphatically insist that the early Jews made no distinction between a canon and noncanonical writings, that is, the scriptures of Nephi's day did indeed embrace far more material than is recognized as canonical today and included in our Old Testament. To make up for the

Bible and in the Qumran manuscript, a thousand years older."¹⁸ So Nephi is right on both scores: the record is indeed true and "of great worth," though it is far from complete.

Towards the close of his book, Nephi quotes two chapters of Isaiah (48 and 49) in full. This would indeed be a daring thing for a forger to do—to include whole pages of the Bible in a work designed to fool the Bible-reading public. Still worse, the language is, without any attempt at disguise, that of the King James version. If the author of the Book of Mormon were an impostor, his attempts to deceive are prodigiously artless. Isn't the Book of Mormon supposed to be an original translation? Why does it simply copy the King James? For the very good reason, as we have shown elsewhere,²⁰ that it has always been the practice for inspired prophets to quote early scriptures not in some lost archaic version but always in the Bible language current with their hearers.

When the Apostles, the Angel Gabriel, and the Lord himself quote the ancient prophets in the New Testament, it is usually the text of the Septuagint that they quote. Why? Because that was the original language of the prophets or the angels? No, but because it was the official scripture of the persons

"because of these things which are taken away out of the

This is our Old Testament, but such a book was quite strange to Nephi, and the angel explains that ". . . it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord . . . unto the house of Israel; wherefore, they are of great worth unto the Gentiles." (*Idem.* Italics added.)

disturbing awareness of losses from the Old Testament, we have the comforting assurance of the Dead Sea Scrolls that our Old Testament texts are older and more valuable than anyone had heretofore dared hope, that, for example, "the text of Isaiah preserved in the Masora (our Old Testament) was based on an extremely early textual type, which is almost identical in our

being addressed. The Lord speaks to all people not in the language of heaven or proto-Hebraic or Adamic, but ". . . after the manner of their language, that they might come to understanding." (D&C 1:24. Italics added.) The English Book of Mormon when it quotes the Bible follows the English of the King James version wherever possible, because that happened to be

the one official version of the scriptures known to the people for whom the Book of Mormon was translated. In short, today, as in ancient times, people are always preached to *from their own Bible*.

But the Book of Mormon follows the language of the King James Bible only as far as the latter conveys the correct meaning of the original. So far is Nephi's translation of Isaiah from being a slavish repetition of our Bible that there is hardly a single verse that is identical in the two translations! Granting that Nephi was reading a text of Isaiah barely a hundred years old, one would naturally expect some discrepancies between it and the manuscripts available to us. But how would they differ? Here a forger would be on dangerous ground indeed, and one approaches the Book of Mormon demonstration with considerable interest.

If we underline in red every word in the Book of Mormon text of Isaiah 48 and 49 that is not found in the King James Bible and vice versa we get a surprising display of color, especially in the Book of Mormon. Most of the differences are quite minor ones, such as an extra "nevertheless," "yea," "but," "behold," etc., but there are four passages that stand out spectacularly in almost solid red. They are

tion is based.²¹ Unfortunately both the Dead Sea (Cave I) text of Isaiah and the Septuagint text happen to be inferior articles, the former "rather an anticlimax" to the hopes of scholars, and the latter "among the poorest [texts] in the Greek Bible."²²

But even if we do not find the clear-cut contrasts that so gratify the student who compares other books of the Old Testament in the Qumran, Septuagint, and Masoretic versions, the case is far from hopeless, for we do find significant variations when we compare chapters 48 and 49 of Isaiah in the King James (Masorete) Bible and the Septuagint. Again we compare the red markings, and again just four passages stand out, to wit, 48:1, 14, and 49:1, 13, the same passages in which the Book of Mormon conflicts with the King James! Of course a very sly and thorough operator even a hundred years ago could discover the discrepancies, since both texts were available at that time, and exploit them. But there was no exploitation. Aside from the fact that such a clever person would not run the risk of competing with the Bible in the first place, one must recognize that the coincidence was never pointed out or apparently even noticed by anybody. Moreover, in these four verses the Book of Mor-

and it does. Here is how they compare:

Isaiah 48:1

King James (Masoretic):

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

Septuagint:

Hear these things, house of Jacob, who are called by the name of Israel and who came forth out of Judah, who swear by the name of [the] Lord God of Israel, remembering [him] neither in truth nor in justice.

Book of Mormon:

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

Isaiah 48:14

King James:

All ye, assemble yourselves, and

gospel of the Lamb, an exceeding great many do stumble"
1 NEPHI 13:29

48:1, 14, and 49:1, 13. Now one of the important results of recent Dead Sea Scrolls investigations is the recognition that the text of the Septuagint (the Greek translation of the Old Testament done in the third century BC opens the door to very old and valuable texts of the Old Testament that differ quite markedly from the Masoretic text on which our King James transla-

tion does not follow either the King James or the Septuagint. This too is significant, since both manuscripts are far removed from the original,²³ their disagreements showing not what the original said, but only that in these particular verses something is seriously wrong.²⁴ If Nephi's version (1 Nephi 20-21) is correct, it should differ from both the King James and the Septuagint

hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

Septuagint:

And they shall all be gathered together and shall hear. Who announced these things to them? Lov-

(Continued on page 146)

The Inspired Revision of the Bible

BY ROBERT J. MATTHEWS
EDITOR, LDS DEPT. OF EDUCATION

● The Prophet Joseph Smith explained the condition of existing texts of the Bible when he said: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors." (*Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith, p. 327.)

"From sundry revelations which had been received, it was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled." (*Ibid.*, pp. 9-11.)

teaching

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

Likewise, The Church of Jesus Christ of Latter-day Saints, while believing the Bible "to be the word of God," is committed to an acceptance of it only insofar "as it is translated correctly." (Eighth article of faith.)

These forthright statements by the Prophet were said at a time when most Christians (scholars excepted) considered the Bible so perfect and correct that any suggestion of change was regarded as blasphemy. Yet, in the past century it has been the non-LDS students and scholars who have been the most active in searching and comparing the ancient manuscripts in an effort to determine what the original text really said.

Interest in revising and translating the Bible is continuing at the present time with greater vigor than ever before. It would seem that never have as many people been so anxious to know and so willing to receive a new translation of the Bible as is currently being manifested by both Jewish and Christian peoples.

The task of determining the original meaning and fullness of the text of the Bible is complicated by the fact that not one of the original documents is available. However, new manuscript discoveries and continued language study are bringing additional evidences to light with the result that scholars' viewpoints and interpretations are being modified almost daily. As a consequence, there are many versions and revisions of the Bible available today, each differing somewhat from all of the others, according to the particular manuscript used and the viewpoint of the translator.

This intense activity and multiplication of versions simply illustrates the spirit of the eighth article of faith, that is: an entirely accurate and reliable translation of the Bible is not available.

Joseph Smith the Prophet also made a Bible revision or, as he termed it, a "new translation," using a copy of the King James Version as a text. This "new translation," although not complete, contains thousands of variations from any other Bible known. The style is biblical, but the text presents much information not to be found in other versions.

Members of the Church are aware that the Prophet made this revision, but since it has had but scant use by them, its content and value are only slightly appreciated. Yet, a knowledge of Joseph Smith's labors with the Bible is quite desirable, for one cannot intelligently discuss the eighth article of faith without it.

This series of articles concerning the Inspired Revision deals with some of Joseph Smith's great contributions toward understanding and interpreting the Bible, and it attempts to give appreciation for this particular phase of the Prophet's mission.

ARTICLES
OF FAITH

8. "We believe the Bible to be the word of

PART ONE: THE MAKING OF THE INSPIRED REVISION

Why Joseph Smith made the revision. The Prophet learned from Moroni's first visit (Joseph Smith 2:36-39) and from the Book of Mormon (1 Nephi 13:21-32; Mormon 8:33) that there were errors and omissions in the Bible. As early as 1829 he knew that at least part of the missing scripture would be restored and errors corrected. (1 Nephi 13:32-40; D&C 6:26-27; 8:11; 9:1-2.)

In June 1830 the "Visions of Moses" were revealed to Joseph Smith. From this revelation he learned that, although some of Moses' writings—as found in the Bible—had been altered, they would be restored to their original sense. (See Moses 1:40-41.)

In December 1830 Sidney Rigdon came to the Prophet, desiring to learn of the Lord's will concerning his calling and activities in the Church. Joseph inquired of the Lord for him and received the following: "... a commandment I give unto thee [Sidney]—that thou shalt write for him [Joseph]; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect." (D&C 35:20.)

A few weeks later further information was given to the Prophet concerning the scriptures:

"Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety;

"And it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have received them in full." (*Ibid.*, 42:56-57.)

It is to be noted that these allusions to new and additional scripture were given after the Book of Mormon was published and therefore had reference to something in addition to that volume. The Book of Mormon speaks of itself as helping to restore many of the "plain and precious things" that had been taken out of the "records of the twelve apostles of the Lamb" (see 1 Nephi 13:34-38), but it also speaks of "other books" that also would assist in bringing

again much of the knowledge that had been "taken out" of the Jewish record. (See *ibid.*, 13:39-40.)

Evidently the Prophet did not take it upon himself to attempt a revision or correction of the Bible but declared that he was appointed and assigned by the Lord to do the work. It was noted above that Sidney Rigdon was counseled by revelation to assist in this undertaking.

The work was started with the Old Testament, but on March 7, 1831, Joseph was instructed by the Lord to devote his efforts to the translation of the New Testament:

"And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known;

"Wherefore, I give unto you that ye may now translate it, that ye may be prepared for the things to come." (D&C 45:60-61. Italics added.)

Obedient to this injunction, the Prophet and Sidney labored with the translation of the New Testament; and almost a year later, while working with the Gospel of John, they were given an extraordinary vision of conditions in and after the resurrection of the dead. A comment made by these two brethren in connection with this vision is highly instructive in relation to their reason for attempting to make a Bible translation. Said they: "For while we were doing the *work of translation, which the Lord had appointed unto us*, we came to the twenty-ninth verse of the fifth chapter of John. . . ." (*Ibid.*, 76:15. Italics added.) Thus the reason is clearly stated in the language of revelation.

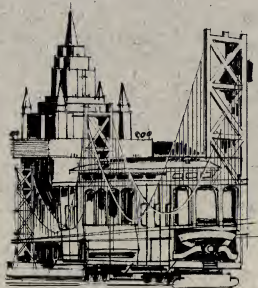
It was in this light that Elder Orson Pratt accepted the Prophet's work with the text of the Bible. In discoursing upon the subject of Bibles in general, Elder Pratt stated that the Lord commanded Joseph Smith to make a new translation of the Old and New Testaments. He likewise declared that it was an "inspired translation." (*Journal of Discourses* 15, 247, 263; 1, 56-57.)

Such statements as these by the Prophet and by Elder Pratt give evidence (Continued on page 156)

God as far as it is translated correctly; we also

TALKS GIVEN AT THE
DEDICATION OF THE

OAKLAND TEMPLE



“IN THE PROCESS OF TIME...”

PRESIDENT DAVID O. MCKAY

● Brethren and sisters, this is a holy hour, and I appreciate the opportunity to meet with you in this beautiful new temple.

Before bidding you welcome, I feel impressed to express a few words of gratitude and appreciation—first, gratitude to our Heavenly Father that the prophecy contained in an epistle that President Brigham Young and Dr. Willard Richards had written to the Saints in California who had come around Cape Horn under the presidency of Samuel Brannan, that “in the process of time, the shores of the Pacific may yet be overlooked from the

Temple of the Lord,” literally has been fulfilled. We are grateful that Elder George Albert Smith, then a member of the Twelve, when visiting in San Francisco, while looking eastward from his hotel room, envisioned a temple would one day surmount the East Bay hills—one that would be visible as a beacon to ships as they entered the Golden Gate from the far-flung nations of the earth.

Ten years later, in 1934, we are grateful that a committee of three men—Elder Eugene Hilton, chairman, and Elder Delbert F. Wright, who is now president of this tem-

ple, and Elder A. B. Graham—were moved upon by the Spirit to select this site. We are grateful that although two other sites were offered free to the committee, their desire to obtain this particular spot never left them, even though at the time this property was not for sale. However, in 1941 came the war with Japan, and Brother Graham, who was a realtor, reported to the committee that because of the war, the owner of the site they desired above all else was unable to carry forward his plans for a subdivision and had offered to sell to him the entire fourteen and one-half acres

for \$18,000. Brother Graham, who has long since gone to his eternal reward, was asked if he intended to buy the property for his own use, and he replied, "I want the Church to have the first chance, but we shall have to act fast." President Hilton said, "We shall not wait for the mails; I shall go directly to Salt Lake City."

In 1942, President Heber J. Grant appointed me to go to San Francisco to look over the site. I was thrilled with what I saw and returned and recommended to him that the land now known as "Temple Hill" be purchased. After some difficulty in obtaining two additional acres which were absolutely necessary to provide the proper entrance to the tract itself, and some other fringe areas, the Oakland Temple site, consisting of 18.3 acres, was finally acquired.

On January 23, 1961, I met with the stake presidencies of nineteen stakes of the bay area, and the presidency of the Northern California Mission, and announced that the First Presidency and the Twelve were united in their decision that a temple should be built in this area on Temple Hill. The enthusiastic response and expressions of support from these brethren impressed me deeply.

On Saturday, May 26, 1962, I returned to Oakland and officially broke ground for the temple.

On May 25, 1963, President Joseph Fielding Smith laid the cornerstone of this magnificent building.

And now, this day, the prophecy that "in the process of time, the shores of the Pacific may yet be

overlooked from the Temple of the Lord" has been literally fulfilled.

Our hearts go out in gratitude and thanksgiving, first to those three men who were appointed in the beginning to locate a site for a temple, and secondly to these stake presidencies who were organized into the Oakland Temple District and who by unanimous decision selected President O. Leslie Stone, then of the Oakland-Berkeley Stake, as chairman and President David B. Haight of the Palo Alto Stake as vice-chairman, with President Carroll William Smith of the Klamath Stake and President Dallas A. Tueller of the Fresno Stake as members of the executive committee, and to all others who served with them in setting in motion the plans for the building of this great temple. We are grateful, also, for the devotion and response of the people toward the building of the temple. Children have given of their pennies and widows of their mites. In some stakes, during the time that they were raising the money for the temple, the tithing increased ten percent over the previous year. Brother O. Leslie Stone, chairman of the Oakland Temple District, reported in a letter dated February 5, 1963, that "we have now raised in cash a sum slightly in excess of the \$500,000 quota which was set as the local share toward the cost of the Oakland Temple. These funds are now on deposit with the Presiding Bishopric's Office. . . . Before the temple is completed, we expect to be able to turn in substantially more than the amount allocated to us."

One of the most appreciative feelings I shall ever associate with this temple is the faith, the loyalty, and the devotion of the people of this district in their voluntary contributions. We wish to express appreciation for all those who have labored so earnestly, so conscientiously to erect this edifice and to have it finished on time—the architects, the contractors, the workers, who have labored long and faithfully to have the temple completed for dedication.

We welcome all who are present at this session of the dedicatory services. It is a memorable event, and everyone present this morning is favored by having the opportunity of attending this opening session.

I welcome, also, an unseen, but I believe a real, audience, among whom are former Presidents and Apostles of the Church, headed by the Prophet Joseph, to whom was revealed the essential ordinance of baptism for those who have died without having heard the gospel, President Young, President Taylor, President Woodruff, President Snow, President Joseph F. Smith, President Grant, and President George Albert Smith. With those distinguished leaders, we welcome our departed loved ones whom we cannot see, but whose presence we keenly feel.

We extend gratitude to our Father in heaven for all members of the Church everywhere and those outside of the Church who have put forth effort to bring about the consummation of this glorious house of the Lord.

APPRECIATION

BY DELBERT F. WRIGHT
PRESIDENT, OAKLAND TEMPLE

- President McKay, Counselors in the First Presidency, members of the Quorum of the Twelve, and all those associated with you. How

grateful we are for your presence here this morning. After a number of months of preparation with their usual problems and sometimes

frustrations, our hearts are filled this morning.

If one word could be expressed that could convey to you our inner-

most feelings, I think it would be the word "appreciation." I remember as a young man in Ogden, Superintendent of Schools John M. Mills once said, "True wisdom is to know how to act, but above all to appreciate." So we are extremely grateful for all those who have had a part in this wonderful building—the erection of it, the inspiration that conceived it, the creative genius that developed the plans, and the many skilled hands that erected this house of the Lord.

With the completion of this building, a new dimension has come into the moral and spiritual lives of the people in this area. I know because I have talked to many of them. I find them, having visited this house in great numbers, over 345,000 of them, asking me and others something about salvation. What is it? And for the first time in many of their lives they have begun to think about it. They were given some basic facts as they came to see this beautiful edifice, and many of them were obviously deeply impressed.

I wish I could tell you of the many letters we have had, the many phone calls. Many people as they left the building would try to express themselves and would choke up and couldn't do it. And I mean many not of our faith, because I suppose by far the majority of those who came were not of our faith. And I think many for the first time began to get the understanding of what Paul meant when he told the Corinthian Saints, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

"There is one glory of the sun, and another of the moon, and another glory of the stars: for one star differeth from another star in glory."

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

The world thinks it's cute to sin a little, for after all, they reason, we may receive a few stripes, and then we are all equal. They've rather cynically criticized our conception of the need for virtuous conduct and disciplining of man that we might achieve and do something beyond attaining the mediocrity that the world seems to think lies in store for God's great creation, man.



As the old proverb reads: "There is none so blind as they that won't see." (Swift, *Polite Conversation*.) We had one fine Protestant minister for it was simply a proselytizing gimmick: "They'll get your names, and then they'll send missionaries." But after the first week, his congregation found that he had misled them a little, and he then found it necessary to give a sermon on the subject, "How Do We Meet the Mormon Challenge."

Because of our understanding of the great purposes of God and of the fact that men will inherit what they earn, we have been accused of saying that no one will be saved except the Mormons. And these visitors have found it now to be quite a different story as they look into it and read the pamphlets we have sent them. We know that those who live according to the law will know that God lives and that this is truth. It is those who are weak in the faith who fail to keep the commandments. One must be free of sin to have a real, burning testimony, and this is what the new dimension begins to let these people glimpse.

We feel to thank with all our hearts those who have made this possible. I'm thinking of these fine people on the building committee, whom I have come to love. I'm thinking of all those of you who have given us help and counsel. Sometimes maybe we haven't shown we appreciated it enough, but we have felt it deeply. I'm thinking of the fine sisters in these stakes who have contributed so much in many ways during the public viewing when we had to clean up every night. They would come here in great numbers and offer their services to help us. And the men, too, accompanied them. I think of the sisters who developed a little booklet with poetry and

music in it. I'm going to read one little piece. This was written by Virginia Brown of the Oakland Ward.

A Temple is Built

"A Temple does not rise alone;
Human hands must lay the stone.
Human hands must touch the soil,
And labor with unceasing toil.
Gradually the stones rise high
And golden spires reach toward the sky.

The workers finally stand aside
And gaze upon their work with pride.

What once mere rock and stone
concealed,

A place of beauty stands revealed.
The stones are laid, the work is done.

Within, God's work has just begun."

And then another was written by two fine women, one the wife of one of our wonderful workers who had a great part in the interior work of the temple, Sister Phelps, who died just over a week ago. Here is what she thought about her husband's work:

"From far and wide the builders came,

Not seeking personal acclaim,
But rather with an inner flame,
To build so all who see proclaim
A fitting house of God.
The very finest craftsmanship,
A sense of real stewardship,
The dedicated leadership
Joined hands in true companionship
To build this house of God."

As individuals we aren't so important; the work to be done here is of vital importance. We pray that we may do it properly, that our workers will have the spirit of Elijah and learn to do their work properly, that you will support us, and that our Heavenly Father will bless us in this effort, I humbly pray in the name of Jesus. Amen.

THE OAKLAND TEMPLE IN THE MAKING

O. LESLIE STONE

CHAIRMAN, OAKLAND TEMPLE DISTRICT

● President McKay has indicated that I should say a few words to you at this time, and I humbly pray for an interest in your faith and prayers that I may be inspired to say something that will be beneficial on this occasion. I am indeed grateful to President Eugene Hilton, who headed the three that President McKay has told you about. He is here with us this morning. He celebrated his 75th birthday last week, but it was through his vision and his tenacity that we have this beautiful site and this fine building. President Delbert F. Wright was a member of the three as was President W. Glenn Harmon, who is unable to be with us this morning.

You know, I think I should tell you something about Eugene Hilton. I believe he is the most successful man I have met, but not in worldly goods. He's raised seven sons and one daughter. They all have a college education. They've all been married in the temple. They've all fulfilled missions in the Church, and they're all active members of the Church today. What a glorious future this man has built with his good wife in the celestial kingdom.

The erection of this temple is a dream that we have been dreaming in this area for over thirty years. After this site was purchased, Berkeley Stake was trying to find a site for a stake center, Oakland Stake was likewise trying to find a site, and President Stephen L. Richards was sent here by the First Presidency to check into the matter. He spent two or three days looking over the entire area, and finally he called the brethren together and said, "Brethren, the place we should have a site is right here on the temple grounds, and we should build a multistake center that will serve many stakes."

At that time we didn't have any roads into this area, and some of us wondered about the location for

an interstake center. But the week the interstake center was opened, the freeway was opened right by our property. And as it now stands, when the freeway, which is under construction, is finished between here and Hayward, all of our people from Hayward, San Lorenzo, San Leandro, Walnut Creek, Concord, and Oakland-Berkeley can come to the stake center in fifteen minutes. Isn't it wonderful! If we had built the city around the center, acquired it when Oakland was first started, and then gradually built the city in the area, we couldn't have done a better job. We are sure that our Heavenly Father has been instrumental in all of this.

President McKay told you what we paid for the first not quite fifteen acres; I can tell you what we paid for the last quarter of an acre, which was \$25,000. Six purchases were made. We thought at one time we might lose the property. The school board wanted to take it for a school site. We called President Richards on the phone and explained it to him, and he said, "Brethren, don't worry about it; the Lord wants that for a temple site." Within forty-eight hours they came to us and told us that they were no longer interested in the property for a school site.

In January 1959 President Richards came and met with us in our interstake center, and we held a thanksgiving service. We didn't have the building paid for. Over 5,000 were in attendance at that meeting. Then, on September 25, 1960, President McKay came to dedicate the building. I remember meeting him in San Francisco. Sister Stone and I went over to meet him. His plane was late. We phoned and asked them to go ahead with the meeting in the interstake center. On the way back I couldn't resist asking President McKay if he could give us some indication of

that day when we might expect a temple to be built. I think he was ready for that question because he didn't answer; he just smiled, chuckled a little bit, and that was all that was said at that time.

I didn't have the courage to bring it up again until after the services, which incidentally 7,000 attended. On the way back to the airport, I said, "President McKay, did you realize that we have 75,000 members of the Church in what would be the Oakland Temple District?"

And he said, "No, President Stone, I didn't realize that." He said, "I had thought that there was one other place we should build a temple before Oakland, but now this matter must be reconsidered."

I heard nothing further until in December, and on about the nineteenth of December that year, President McKay called me from Salt Lake and said, "President Stone, I have just come from meeting with the Presidency and the Quorum of the Twelve, and it has been decided to proceed with the construction of the Oakland Temple." He said, "I wanted you to be the first to know about it." How thoughtful of him!

That was the finest Christmas I think we've ever had, with the news that we were going to build a temple. Then he came in January and met with all the nineteen stake presidencies and the president of the Northern California Mission. The committee was organized.

We asked President McKay that day what he thought we should raise as our local share of the cost of the temple. After thinking about it he said, "I think maybe you should raise whatever you feel is right."

We thought perhaps that wasn't quite definite enough, so we pressed him, "Could you name a figure, President McKay?"

He said, "Well, maybe, \$400,-

000.00 would be fair and equitable." And the stake presidents all had a brief caucus.

We came back into the room, and we said, "President McKay, we don't think you've asked us for enough; we want to raise you \$100,000. We'll guarantee to raise not less than \$500,000." I'm happy to report to you this morning we have collected and sent in and have on deposit with the Presiding Bishopric over \$625,000 that the Saints in this area have contributed, and money is still coming in. So we expect more before everyone has fulfilled his obligations and taken advantage of the opportunity of contributing to this structure.

President Paul E. Warnick, who was executive secretary of our Oakland committee, was the chairman of the finance committee. He is with us this morning, and much of the credit for the success of our financial drive goes to President Warnick.

Our people responded wonderfully. The San Jose Stake raised all the money in one day. They sent the priesthood out, and they raised either the money or the pledges in just one day. And then the Gridley Stake was the first to go over the top; they have gone substantially over the top in their allocation.

President Joseph Fielding Smith visited us on May 25, 1962, accompanied by Elder Richard L. Evans for the laying of the cornerstone. Again it was a glorious meeting. Our people turned out in great numbers. This morning, as you know, this service is being broadcast to our interstake center and ward buildings. We believe, with those who are in the temple this morning and those who are in the interstake center, that we have between five and six thousand people present at this service. I believe it is the first time in the history of the Church that the dedication of a temple has been televised to adjacent buildings.

In June of this year with the approval of the First Presidency, we were permitted to invite thirteen additional stakes in the Northwest to come into our temple district, from Willamette on the south to Seattle on the north, so that we now have forty stakes of Zion in the temple district and an estimated 185,000 members. The territory is

from Seattle to Fresno on the south and Reno on the east.

We've been grateful for our association with President Hugh B. Brown, Elder Howard W. Hunter, and Elder ElRay L. Christiansen, who were assigned by the First Presidency to work with us on matters pertaining to the public preview and preparation for the dedicatory services. These brethren have visited us often and rendered counsel and advice that have been most valuable to us in making our plans. I would feel that I was remiss this morning if I didn't express our great appreciation to the architect, Brother Harold W. Burton, who is here with us this morning. It is through his vision, his wonderful ability, and his tenacity that we have the most beautiful site in all the world. He's lived with it from the start; he held out for only the best when some of the rest of us wanted to settle for a little less, and I will always be thankful to him. I love him, he is a man who has worked diligently, and we do express appreciation to him. And to Brother Arthur Price, who came out and represented the building committee, we love him. He's here this morning. He says he's not quite as old as President McKay; he's three months younger. He was from the bottom to the top of this temple every day during the time it was being constructed to inspect everything that went into this building.

And then to our builders. Brother Jack Wheatley represented the contractors on this job, and he was outstanding. He's a loyal, faithful Latter-day Saint with a strong testimony of the gospel. And he has two fine assistants, Brother Bob Loder, Brother Chick Faulkner, who I am sure are in some of these buildings today.

You know we found ourselves rolling out the grass at 2 am on the morning we opened for the public preview, so you can tell what a tight schedule we had. We weren't completely ready, but we were presentable, and the people started to line up. We had thousands come each day. One day we had twenty-four thousand. During the entire month we had in excess of 347,000 visitors. President Wright mentioned they were reverent on the property. No incidents happened that were unfavorable to the

temple. During that time we sold 100,000 copies of the special issue of *The Improvement Era* dealing with the temples in the Church. Forty-three hundred copies of the *Book of Mormon* were purchased. Some of them were purchased by Catholic nuns who visited the temple. We sold two thousand copies of the *Mormon Story*, and over 400,000 tracts were distributed.

I checked many times with the people who were at the head of the line and asked them how long they had been waiting. An hour and a half to two and a half hours the crowd had been waiting to get up to the line where they could start the tour of the temple, and yet they were orderly and happy. We had beautiful Salt Lake Tabernacle Choir music playing on the grounds, and the people seemed to enjoy just being on the temple grounds.

Now we give appreciation to the First Presidency—to all the General Authorities—for approving everything that we asked for to beautify the temple and the grounds.

Irving Stone said, "Give me men to match these mountains." And if you pardon it, another Stone now says, "Give us members to match the beauty and sturdiness of these buildings and the grounds."

The eyes of the public are on us. We've created a wonderful image during this public preview. Much is expected of us. People are now looking at us to see whether we are living the gospel as we preach it. It's a great opportunity for every one of us to carry out President McKay's wishes, "Every member a missionary," first by living the gospel and second by sharing it with others.

I feel sure the Lord is pleased with this beautiful temple. You will recall he told Moses, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) In building this temple I feel we are helping our Heavenly Father to fulfil this scripture. However, let us not forget it is more difficult to make proper use of the temple and other church buildings than it is to build them. Our next step is to fulfil our responsibilities in doing our genealogy work and our ordinance work in the temple.

We're thrilled with the appoint-

ment of President Wright. He's loved by all the people in this area. He has been a stake president for many years and was a counselor in the stake presidency previous to that before he was called to Minnesota by his company. I had a difficult time in attempting to fill his shoes in the stake presidency. We're glad he has returned to be temple president.

Now, in doing the genealogy work it will be a real test of our willingness to carry out the wishes of our Heavenly Father. Giving of ourselves, our time, is more difficult than giving money. We are privileged through the gift of free agency from our Heavenly Father in bringing to pass the immortality and eternal life of man. The Lord will force no one. He has left the decision to us whether we follow good or evil. In Abraham we read: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

The Lord has provided us with this beautiful plan of salvation for all his children, and we as Latter-day Saints are blessed with the knowledge of this plan. We know that we come to earth to obtain a body, to gain experiences, and to see if we can remain true and faithful to our Heavenly Father and be sufficiently diligent and obedient to his commandments to be worthy to return to his presence.

Today as I contemplate the many blessings that have been given us, I recall the words of King Benjamin in the Book of Mormon who, after enumerating the blessings which had been poured down upon his people by the Lord, said this, "And behold, all that he requires of you is to keep his commandments; . . ." (Mosiah 2:22.)

Yes, the only thing the Lord requires of us is to keep his commandments. This sounds relatively simple, doesn't it? But it isn't. We all know that it isn't simple, nor was it intended to be. Where much is given much is required, and the Lord requires of those who dwell with him the ability to overcome weaknesses and imperfections. He requires self-denial and self-discipline. No, it isn't simple, but the Lord has given us certain suggestions, instructions and commandments to help us accomplish our goal.

Some of us may feel from time to time that some of these commandments are an impediment to happiness in this life, but this isn't so. Deep down in our hearts we know that as long as we adhere to these commandments, just as surely as night follows day, we will reap the blessings that are promised to the faithful. The Lord has told us that he is bound when we do what he says, but when we do not what he says, we have no promise. (See D&C 82:10.) Sometimes the way of fulfillment may not be a path to us, but the actuality of it is assured.

In Proverbs we find a favorite scripture of Elder Harold B. Lee. I have heard him repeat it on numerous occasions, and it has become a favorite of mine.

"Trust in the Lord with all thine

heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

How many of us on judgment day would like to be told that we failed to do our part; that we failed to do our genealogy and our ordinance work in the temple, that we have been unworthy servants of the Lord because our own lives have been poor examples.

In Matthew the Lord has given us a very important message: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

In 1 Corinthians we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

And in Matthew, again we find this statement, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

And finally, there is the great promise given to us by our Savior, "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

May we be diligent in taking care of and making proper use of these beautiful buildings that are ours. May we keep the commandments of the Lord and thus be eligible to secure his blessings in this life and gain exaltation in the celestial kingdom is my humble prayer, in the name of Jesus Christ. Amen.

SAVIORS ON MOUNT ZION

BY PRESIDENT JOSEPH FIELDING SMITH
OF THE COUNCIL OF THE TWELVE

● My beloved brethren and sisters, my heart has been touched. This is a solemn occasion. This is a house of the Lord, the holiest spot, a place

where the members of the Church who love the truth, who abide in it, may come to worship—not only to pour out their own souls to our

Heavenly Father, but they will come into this building to perform a great labor: first, to themselves, the benefit that will endure forever,

but likewise to perform labor for those who are honest and sincere who have gone beyond—those who were unfortunate when they lived upon the face of the earth when the truth of the gospel and its ordinances could not be found. Through many generations of time men walked in darkness, and Satan apparently had the upper hand; and yet upon the face of earth there were many who were honest and true and faithful to the best of their understanding.

The light of the gospel was not here, and yet we have ancestors, all of us, who were honest, sincere, worthy, who did the best they knew in the age of spiritual darkness, led astray by Satan who found a place in the hearts of the children of men. And the light of truth, the light of the gospel of Jesus Christ, had gone out. And so our fathers and our mothers in times past were forced to walk in spiritual darkness. The Lord has not forgotten them, and many of them are just as devout and sincere with the little knowl-

edge and understanding that they had as we are. The Lord has not forgotten them, and so in the Dispensation of the Fulness of Times, we, their offspring, are blessed with the great privilege of performing the sacred ordinances in holy places for our fathers and our mothers of the various generations when spiritual darkness reigned upon the face of the earth. The Lord has not forgotten them, and many of them are just as devout and sincere in what they did and the way they lived as perhaps we are.

Today we have a responsibility placed upon us. We owe a debt to those who have gone on before. That debt we must pay. Therefore we shall be grateful unto our Heavenly Father for the privileges which are ours to come into a holy place and vicariously do for them that which they could not do for themselves, that they might go on to the exaltation, to the fulness in the kingdom of our Father. We have a mission to perform that is great as saviors on Mount Zion,

saviors in the temples of the Lord. We must do the work for those who have gone on for these many years and who have been looking forward, no doubt, for the time to come when the light of truth and the ordinances of exaltation might be given unto them, although they come to them by proxy.

How grateful we ought to be for these temples of the Lord—holy places. No unclean thing should be permitted to enter into this building; and when we can move through the doors, we should come in the spirit of faith, humility, and determination, not only to benefit ourselves, but also to bless and present the blessings of exaltation to our loved ones who have gone on before. Brethren and sisters, make use of your time. Come to this holy place, but come worthy to perform the labors that are essential for exaltation, not just for yourselves, but for those who have gone on before. They're waiting for us to act. I bless you in the name of the Lord Jesus Christ. Amen.

THE WAY OF THE LORD HAS COME

HENRY D. TAYLOR

ASSISTANT TO THE COUNCIL OF THE TWELVE

● Brethren and sisters, I would like to join the chorus in that beautiful song they have just sung, "I Know That My Redeemer Lives," for I, too, do know and bear witness that my Redeemer lives.

Temple dedications are solemn and thrilling occasions. This morning our hearts were lifted—we were thrilled as President David O. McKay dedicated this house of the Lord.

As President O. Leslie Stone was giving a report of the activities in connection with raising money for the temple, the construction of this building, and other activities that have taken place, I thought, Well, that's the way it has always been in the Church from its very beginning.

When the word of the Lord has come that a house of worship

should be erected, regardless of the financial condition of the people, they have responded to that call without hesitation; they have gone ahead and raised the money, and the buildings have been constructed.

Temple building is an activity of the Church that has existed from the beginning of this dispensation. The Saints at Kirtland, then in the depths of poverty, responded when the word of the Lord came. Without hesitation they built that temple. Later, after they were driven out of Kirtland to other parts of the country, when the word of the Lord came for a temple in Nauvoo, without hesitation they proceeded to build it. We know the story.

Once again they were driven out

into the vast wilderness, across the plains, and into the Salt Lake Valley. Within just four days after the pioneers arrived in the valley, the Prophet Brigham Young announced that a temple was to be built to the Lord. He had seen the temple in vision, and there was no question in his mind as to what it would look like.

The Salt Lake Temple was commenced in April 1853, less than six years after the Saints arrived in the valley. There were many interruptions; the builders were slowed by the crude tools they had to use, the arrival of Johnston's Army, and the construction of the railroad, which employed many men. But they pursued the work as fast as they could with the means they had, and thirty-nine years after con-

struction commenced, the time came for the laying of the capstone on the temple. This was done in connection with the general conference of April 6, 1892.

The laying of the capstone was a great event for the Saints. On Temple Square a speakers' stand was erected, and the Saints assembled. The account says forty thousand members of the Church and their friends assembled on Temple Square and the surrounding area, probably the largest assemblage of people in the state. It was a wonderful occasion. On completion of the laying of the capstone, one of the Church Authorities made the motion that the Saints should attempt to complete the building and have it ready for dedication one year later. This seemed a tremendous undertaking because there was much to be done and a considerable amount of money to raise. The Church Authorities also felt it wise to select a person to superintend the construction. John R. Winder, Second Counselor in the Presiding Bishopric, and who later served in the First Presidency, was named general superintendent of construction.

The Saints responded willingly to the challenge, and the year was almost up when the First Presidency sent out an epistle to the Saints suggesting that they prepare themselves for the dedication. In this letter they expressed their gratitude for the devotion of the people and suggested that if the people would cleanse their hearts, they would be prepared. The Saints' hearts should be filled with love and charity for one another; they should be at peace with each other and with God. They warned that sin unrepented still casts its odor about the sinner. They also

said that bitterness and unforgiving coolness still existed in the hearts of many. There had just concluded an intense eighteen-month long political campaign which had engendered much friction and hate. The brethren mentioned this in their epistle and said, "We feel now that a time for reconciliation has come; that before entering into the Temple to present ourselves before the Lord in solemn assembly, we shall divest ourselves of every harsh and unkind feeling against each other, . . .

"If there is a single member of the Church who has feelings against us, we do not wish to cross the threshold of the Temple until we have satisfied him and have removed from him all cause of feeling, either by explanation or by making proper amends and atonement; . . ." (James E. Talmage, *The House of the Lord*, p. 157.) They desired all officers of the Church to follow their example.

Well, the results were wonderful. Again, the account states that "Throughout the length and breadth of Zion there was a general cleansing of mind and soul; enmity was buried; bickering ceased; differences between brethren were adjusted; offenses were atoned and forgiven; a veritable jubilee was celebrated." (*Ibid.*, p. 158.) The building was completed and on April 6, 1893 was dedicated by President Wilford Woodruff.

Brethren and sisters, I am confident that all who have come to the temple and will come to the temple for these dedication services have prepared themselves in their hearts, because when we come to the house of the Lord we should come with such a feeling. It would be my prayer that as we enter the

house of the Lord that there may be a feeling of love and kindness and charity, one toward another. If there is any place in the world where the warm feelings of reverence, love, and kindness should exist, it should be here in the house of the Lord.

I also would pray that you good people in this area will come to the temple often and, as you come to work for your kindred dead, that you will personalize the endowment ceremony and recall to your minds the time when you received your endowments and all the blessings that were promised.

This temple has been built on a beautiful site. Here on the side of a hill, it is visible from all over the area, from out at sea, as you cross the bay bridges, and as you come along the freeway. Surely it is like a city that is set on a hill that cannot be hid. (See Matt. 5:14.) I think the same thing is true of us, brethren and sisters. If we remember the covenants we have made in this house and other houses of the Lord that have been dedicated and are true to those covenants, we too may become beacons on a hill, for our lives cannot easily be hid.

I am grateful to be here today. We are so grateful to have President and Sister McKay. I am sure the President has blessed.

I bear witness, brethren and sisters, that God lives, that the gospel is true. I am grateful to live in a day and age of the world when the gospel has been restored and is upon the earth in its fulness and we have all the blessings that come to us, all the promises that come through having temples. I bear this witness and pray for our Heavenly Father's blessings to be with us, in the name of the Lord Jesus Christ. Amen.

"THE DAWNING OF A BRIGHTER DAY"

GORDON B. HINCKLEY
OF THE COUNCIL OF THE TWELVE

● My beloved brethren and sisters, with you my heart has been touched by the Spirit of the Lord this day. I know that my Redeemer

lives, and I know that he, watching over Israel, slumbers not nor sleeps.

Mine has been the privilege of participating in the dedication of

the Swiss Temple where there gathered the Saints from over Europe, in London where came the people of the British Isles, in New

Zealand where assembled the the Saints of the Pacific, and in Los Angeles where gathered thousands from across this nation. I have known the inspiration of these marvelous occasions. I felt this morning that same inspiration and also that we witnessed a miracle as the mantle of the prophet rested so unmistakably upon him who has been ordained to lead us. I am satisfied that our Father in heaven buoyed up and directed and inspired our President, our leader, and our prophet.

I was touched as the choir sang this morning that great hymn of the restoration:

"The morning breaks; the shadows flee,

Lo, Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world."

—Parley P. Pratt, *Hymns*, 269.

I believe these words with all my heart. I believe that the dedication of this sacred house bespeaks the dawning of a brighter day upon the people of the world as well as upon those in the prison house.

Somehow this magnificent structure, which looks out across the Pacific toward the gentile nations of Asia, seems to indicate to me a brighter day for the people of those ancient lands.

I was in the Hawaii Temple yesterday working on preparation of the temple ceremony in the Japanese language, and tomorrow I shall be in Japan to assist in the anticipation of the day next summer when some of the Japanese

Saints for the first time shall come to the Lord's house to receive their endowments, to be sealed as families, and to do work for their dead, in their own language.

Last night as we looked at this magnificent building, there came to my mind the struggle of those who have gone before us. I thought of the building of the Kirtland Temple, when, as Mother Smith recorded, the brethren slept on the floor in old ragged quilts and consecrated their time and their means to the construction of that sacred house. There also came to my mind, as we looked at this magnificent building last night, these words from the prayer of dedication uttered at the Kirtland Temple:

"Remember. . . , O Lord, . . . that the kingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth;

"That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners;

"And be adorned as a bride for that day when thou shalt unveil the heavens, . . . that thy glory may fill the earth." (D&C 109:72-74.)

We are witnessing the day of the fulfillment of that prayer. Three hundred and forty-five thousand people have been through this sacred house prior to today. Think of the compliments, the reverent compliments, that have come and the reverent compliments that will

continue to come in the years that lie ahead.

I talked to a stewardess on the plane yesterday who said, "I have been to your temple in Oakland, and I experienced a feeling there that I have never felt before. I want to come and learn more."

I want to say that this temple is not only a thing of beauty and a joy to those who see it. It is a living expression of a testimony that God our Eternal Father lives, the ruler of the universe; that Jesus is the Christ, the Savior and Redeemer of the world, the only name given among men whereby we must be saved; that Joseph Smith was a prophet who was fore-ordained to this dispensation, spoken to by God the Father and the Resurrected Lord; that an angel has flown through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth and to every nation and kindred and tongue and people; that a veritable "cloud of witnesses" has come to earth with keys and authority—John the Baptist, Peter, James, and John, Moses, Elias, and Elijah; that life is eternal, that love is eternal, that the family may be eternal; that we are our Father's children to whom he has offered that which he would have us have for our blessing, our happiness, our salvation, and our exaltation. Of these things I testify before you this day in gratitude and appreciation in the name of him whom we serve, the Lord Jesus Christ. Amen.

THE SECOND COMING

PRESIDENT HUGH B. BROWN
FIRST COUNSELOR IN THE FIRST PRESIDENCY

● This is a solemn, sacred, and momentous hour, when we meet to dedicate a holy sanctuary wherein sacred ordinances, rites, and cere-

monies may be performed pertaining to salvation and exaltation in the kingdom of God.

This is verily the house of the

Lord and, in common with other similar structures, is a place where the Lord may dwell and his Spirit may be manifested, where his mes-

sengers may confer the priesthood and keys and receive revelations for the Church.

Whenever the Lord has had a people on the earth, temples and temple ordinances have been the crowning feature of their worship. His people are always commanded to build temples for the glory, honor, and endowment of the Saints. They are usually costly and elaborate, consistent with the abilities and the devotion of the people who build them.

Here and in succeeding dedicatory services and later in ordinance sessions, we shall have the opportunity under the most favorable physical and spiritual surroundings to reappraise our concepts, to reexamine the basis of our faith, and to rededicate our lives to the work of establishing the kingdom of God.

Here we may ponder the meaning, purpose, and destiny of life and endeavor progressively to bring our lives into harmony with the laws of our existence, which are the laws of God. Here we are reminded that this life is but preparative to continuing life—in a spiritual sense it is a prenatal existence preparatory to birth into a celestialized realm of eternally becoming, unfolding, progressing into something ever more about to be.

Parley P. Pratt, an Apostle of this dispensation, wrote some profound and inspiring thoughts on what he called the science of life. He said:

"The great science of life consists in the knowledge of ourselves, the laws of our existence, the relations we sustain to each other, to things and beings around us, to our ancestry, to our posterity, to time, to eternity, to our Heavenly Father and to the universe. To understand these laws, and regulate our actions by them, is the whole duty of intelligences. It should therefore comprise our whole study.

"This science comprises the fountain of wisdom, the well-springs of life, the boundless ocean of knowledge, the infinitude of light, the truth, and love. It penetrates the depths, soars to the heights, and circumscribes the broad expanse of eternity.

"Its pursuit leads to exaltation, glory, immortality and to an eternity of life, light, purity and unity of fellowship with kindred spirits.

"... remember that this present

probation is the world of preparation for joys eternal. This is the place where family organization is first formed for eternity, and where the kindred sympathies, relationships and affections take root, spring forth, shoot upward, bud, blossom and bear fruit to ripen and mature in eternal ages.

"Here, in the holy temples and sanctuaries of our God, must the everlasting covenants be revealed, ratified, sealed, bound and recorded in the holy records, and guarded and preserved in the archives of God's Kingdom, by those who hold the keys of eternal apostleship, who have power to bind on earth that which shall be bound in heaven, and to record on earth that which shall be recorded in the archives of heaven, in the Lamb's book of life." (*Key to the Science of Theology*, pp. 159, 162.)

The central figure in this fore-ordained plan is the one who was chosen and ordained before the foundations of the earth were laid, who was with God in the beginning, the Firstborn of all the spirit sons of God, he who was the chief executive of the Father, by whom all things were made—pre-eminent above all others stands the Savior and Redeemer of mankind, even Jesus Christ the Lord.

He was born in Bethlehem of the virgin Mary, lived and ministered among men, bore witness of his Father, called and ordained Twelve Apostles, laid the foundation for the establishment of his Church, was crucified, and his body lay in the tomb three days. He appeared to his disciples as a tangible, living being of flesh and bones, which they attested by feeling of the prints in his hands and side, pursuant to his invitation to "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

In our Articles of Faith, we declare our belief that Christ will come again and reign personally upon the earth. The scriptures refer to two different appearances of the Lord among men. One came in the Meridian of Time when he descended below all things and worked out the infinite, universal, and eternal atonement. The other is promised for the last days, when, having ascended above all things, he will return in glory to reign in

the midst of his people. He it was who in the presence of his disciples, "... while they beheld, ... was taken up; and a cloud received him out of their sight.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

When we speak of the second coming of Christ, we refer to the same Personal Being who ministered in mortality among men. His second coming will be in power and great glory, with the hosts of heaven attending. As Isaiah said: "And the glory of the Lord shall be revealed, and all flesh shall see it together. ..." (Isa. 40:5.)

The prophets of the Old Testament and those of the Book of Mormon who lived and wrote before the birth of Christ left some explicit predictions concerning his second advent. We find the Psalmist singing:

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous around about him." (Psalm 50:3.)

Isaiah said, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (Isa. 35:4.)

Again Isaiah speaks: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (*Ibid.*, 40:10.)

As these conditions did not attend the coming of the Babe of Bethlehem, their fulfilment must be yet future.

The Prophet Enoch leaves a record in the book of Moses which is unequivocal:

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah"; (Moses 7:60.)

In the 21st chapter of Luke,

verses 7-20, 27 we read:

"And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

"But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

"Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

"But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

"And it shall turn to you for a testimony.

"Settle it therefore in your hearts, not to meditate before what ye shall answer:

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

"And ye shall be hated of all men for my name's sake.

"But there shall not an hair of your head perish.

"In your patience possess ye your souls.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And then shall they see the Son of man coming in a cloud with power and great glory."

And Matthew records him as saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

In the Book of Mormon the Savior assured his followers that he would come again, and according to the record he explained many matters, "... even from the beginning until

the time that he should come in his glory. . . ." (3 Nephi 26:3.)

In promising the three disciples the desire of their hearts, which was that they might be spared in the flesh to continue the work of the ministry, the Lord said, "... ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven." (*Ibid.*, 28:7.)

Before the second coming, then, certain signs and wonders are to take place, and these, sometimes known as the signs of the times, will give those who worthily await his coming some assurance of the approximate time of his return. Let us briefly examine some predicted events:

No man knoweth the day nor the hour of his return, not even the angels in heaven (see Matt. 24:36), but the righteous will be able to read the signs.

According to the scriptures, there was to be a universal apostasy, when false Christs and false teachers would attempt to deceive the unwary, and, if possible, the very elect. (See *ibid.*, 24:24.) The Apostle Paul, writing to the Thessalonians, said to them: "... for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:3-4.)

The scriptures also tell of the restoration of all things in the last days, which was referred to as the times of refreshing, when "... he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.)

This era of restoration was to be known as the Dispensation of the Fulness of Times, in which the Lord would gather together in one all things in Christ. (See Eph. 1:10.)

As part of the restoration of all

things, the fulness of the gospel, with the saving powers of the Holy Priesthood, was to be returned to earth shortly before the great and dreadful day of the Lord, which John beheld in his vision when he proclaimed the flying of another angel and announced the hour of his judgment had come. (See Rev. 14:6-7.)

The Lord bore witness of this as is recorded in the 133rd section of the Doctrine and Covenants:

"And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:36-37.)

We now have about 12,000 messengers—many more to go. "And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

"And worship him that made heaven, and earth, and the sea, and the fountains of waters—

"Calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." (*Ibid.*, 133:38-40.)

That the coming forth of the Book of Mormon was to be a part of the restoration is evidenced by the writings of Isaiah, Ezekiel, and others, and also by Book of Mormon prophets to whom the Lord declared that the coming forth of this record to the descendants of the Nephites would be one of the great signs of the fulfilling of the covenant in the last days.

The Lord said, "Behold, I will send my messenger, and he shall prepare the way before me: ... even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts, ... the Lord, whom ye seek, shall suddenly come to his temple, ..." (See Mal. 3:1.)

When Elijah came to Joseph Smith and Oliver Cowdery on the 3rd of April, 1836, in the Kirtland

Temple, in fulfilment of this promise, that ancient prophet concluded the bestowal of the keys of the sealing power with this assurance, "... by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Many revelations summarize the signs to be noted before the coming of the Master. There will be wars, commotions, calamities, plagues, pestilence, famine, and disease such as have not been known before, wars, carnage, bloodshed, and desolation which will overshadow anything of past ages.

Frequent visits to the temple will encourage us to watch and be ready for his coming as the day and hour are not known to anyone, but they who do watch and prepare for that day will be able to read the signs of the times and approximate the time of the second coming. All we certainly know is that it is 133 years nearer than when these revelations were given.

To the wicked, the second coming will be a great and dreadful day, a day of sorrow and desolation, of burning and vengeance and judgment.

For the presence of the Lord shall be as the melting fire that burneth and as the fire which causeth the waters to boil.

But to the righteous who have waited faithfully and kept his laws, the second coming will be a day devoutly to be desired, when injustice will cease and wickedness be banished.

The Lord will undoubtedly make many successive appearances in various parts of the earth, and Malachi asks: "... who may abide the day of his coming? and who shall stand when he appeareth? ... (Mal. 3:2.)

While the precise time of his coming is not known, he warns us to watch the developments of the work of God among nations and note the rapid fulfilment of significant prophecies by which we may perceive the evidence of the approaching event, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes. (See Matt. 24:36.) His coming will be a surprise to those who have ignored his warnings and have failed to watch. To them he will come as a

thief in the night, and he admonishes, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (*Ibid.*, 25:13.)

We note from ancient and modern prophets he is to come in a literal sense and manifest himself in person in the last days.

Daniel interpreted the dream of Nebuchadnezzar and spoke of many kingdoms and divisions of kingdoms that were to be established, and then he added, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) And emphasizing the extent of the kingdom, he declared, "And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (*Ibid.*, 7:27.)

When the angels announced the birth of the Savior, they said, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke 1:33.) John on the Isle of Patmos saw the glorious consummation and the universal recognition of the Eternal King, and he said, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.)

And in our own time, he has said through the Prophet, "And also the Lord shall have power over his saints, and shall reign in their midst," for in my own due time will I come upon the earth in judgment, when my people shall be redeemed and shall reign with me on earth. (See D&C 1:36.)

Now, in the holy scriptures we read frequently of the kingdom of heaven and the kingdom of God. In modern revelations the expressions "kingdom of God" and "kingdom of heaven" are sometimes used with distinctive meanings and sometimes interchangeably. The kingdom of God, however, has been set up; its beginning in the present

dispensation was the establishment of the Church on its latter-day permanent foundation. The powers and authority committed to the Church are the keys of the kingdom as is evidenced by the following revelation: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . .

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2, 5-6.)

Hence we pray, "Thy kingdom come." (Matt. 6:10.)

The question is often asked, "Is the kingdom already set up on earth or are we to wait for its establishment until the advent of the Christ, the King?" The kingdom of God, as identical with the Church, has been established. Its history is that of the Church in these last days, whose officers are divinely commissioned. Their power is that of the Holy Priesthood; their authority is spiritual. They make no attempt, nor do they assert the right, to assail, modify, or in any way interfere with existing governments, far less to subdue nations or set up rival systems of control. The kingdom of heaven, including the Church and comprising all nations; will be set up with power and great glory when the triumphant King comes with his heavenly hosts personally to rule and reign on earth, which he redeemed at the sacrifice of his own life.

In connection with scriptural mention of Christ's reign on earth, the duration of one thousand years is frequently specified. While we cannot regard this as indicating a time limit to the kingdom's existence or a measure of the Savior's

administration and power, we are justified in the belief that the thousand years immediately following the establishment of the kingdom are to be specifically characterized and shall be different from both preceding and succeeding times. The gathering of Israel and the establishment of an earthly kingdom are to be effected preparatory to his coming. His advent will be marked by a destruction of the wicked and by the inauguration of an era of peace.

It is evident, then, that in speaking of the millennium we have to consider a definite period, with important events marking its beginning and its close, and conditions of unusual blessedness extending throughout. It will be a sabbatical era, a thousand years of peace; enmity between man and beast shall cease; the fierceness and venom of the brute creation shall be done away; and love shall rule. The Lord said to Isaiah: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . .

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. . . .

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and the dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." (Isa. 65:17, 23, 25.)

And in the 63rd section of the Doctrine and Covenants, we read: "Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things shall become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city.

"And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless,

it is appointed to him to die at the age of man.

"Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." (D&C 63:49-51.)

"And every corruptible thing, both of man or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed;

"And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

"And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.

"And in that day whatsoever any man shall ask, it shall be given unto him.

"And in that day Satan shall not have power to tempt any man.

"And there shall be no sorrow because there is no death.

"In that day an infant shall not die until he is old; and his life shall be as the age of a tree;

"And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." (*Ibid.*, 101:24-31.)

During the millennium Satan's power will be restrained, and men, relieved at least in some degree from temptation, will be zealous in the service of the reigning Lord. Both mortal and immortal beings will tenant the earth, and communion with heavenly powers will be common. During the millennium the Latter-day Saints believe it will be their privilege to continue the vicarious work for the dead, which constitutes so important a part of the restored gospel. At that time facilities for direct communication with the heavens will enable them to carry on their labor of love without hindrance.

When the thousand years have passed, Satan will again be permitted to assert his power, and those who are not then numbered among the pure in heart will yield to his influence, but the liberty thus recovered by the prince of the power of the air will be of short duration,

and his final doom will speedily follow, and with him will go to the punishment that is everlasting all who are his. Then the earth will become a celestial kingdom, a fit abode for the glorified sons and daughters of God.

"And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

"And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him.

"And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—

"They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him, and all this by the voice of the sounding of the trumpet of the angel of God.

"And after this another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." (*Ibid.*, 88:95-99.)

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36.)

And so from this lofty hill overlooking great cities and from this holy sanctuary we renew the warning that the second coming of Messiah is at hand. We call upon all men everywhere to prepare to meet him and to enjoy the blessings of the millennium. And in his words we say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

I pray that the Lord will bless and inspire all members of this temple district and all of us to be true to ourselves and to him and to prepare for his second coming, in the name of Jesus Christ. Amen.

The gospel was revealed for the benefit of the world; it is in the interests of humanity; and it is to be proclaimed to every nation, kindred, people, and tongue, by men commissioned of God to do so.

—President John Taylor

THE HOUSE OF THE LORD

MARION G. ROMNEY
OF THE COUNCIL OF THE TWELVE

● President McKay, President Brown, President Tanner, President Smith, and my beloved brothers and sisters all, I'm very grateful to be here this morning, honored to be asked to say a few words. These two great songs have thrilled me. I don't know anything which better typifies our place in the world, the things we stand for, than, "... For he saw the living God" and "The Morning Breaks, the Shadows Flee." I hope the Lord will let his Spirit accompany us while I speak.

I'm glad to be here in this house because it is not an ordinary house; it is the Lord's house. We have built many tabernacles for general assemblies. We have built meeting-houses all over the earth in which to worship, but this house is different. This is a temple, which by definition means "the house of the Lord."

The Lord has not always had for his temple or house an edifice like this.

"The groves were God's first temple,
Ere man learned

To hew the shaft, and lay the architrave,

And spread the roof above them,
Ere he framed the lofty vault, to
gather and roll back

The sound of anthems; in the dark-
ling wood,

Amidst the cool and silence, he
knelt down

And offered to the Mightiest, sol-
emn thanks

And supplication."

—William Cullen Bryant, "A Forest Hymn."

Jacob, for one, found God in the out-of-doors. As he journeyed to Haran to seek a wife among his mother's people, "... he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

"And he dreamed, and behold a

ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. ...

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Gen. 28:11-14, 16-17.)

You see, the place where Jacob met the Lord was to him the house of the Lord and the gate of heaven.

To commemorate the event, Jacob "... took the stone he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

"And he called the name of that place Bethel:" (*Ibid.*, 28:18-19.) Bethel is a contraction of the word "Beth-Elohim" which literally is "the house of the Lord."

As he did to Jacob, so the Lord in the days of Israel's poverty appeared to and taught Moses in the out-of-doors, first in the burning bush on Mount Horeb. Later, Sinai became a temporary sanctuary from which he taught Moses. Shortly thereafter, however, the Lord instructed the Israelites through Moses to build a "tabernacle of the congregation" to which he could come and make his will known unto them. From then until now, one of the peculiar practices of God's people has been the building of temples. The word "temple" denotes to a Latter-day Saint a struc-

ture, a building, erected and dedicated to the Lord as his house.

The purpose of a temple is twofold: (1) to serve as a dwelling place on earth for the Lord, and (2) to provide a place in which the ordinances of the priesthood can be properly administered to the Saints of God. In the Tabernacle built by Israel there was an additional facility—a place for a general assembly; but the dwelling place for the Lord, the Holy of Holies, no man went into except the high priest of the Aaronic Priesthood. He went there to attend the solemn ordinances of the Aaronic Priesthood. In the Holy of Holies was the Ark of the Covenant, and on the Ark of the Covenant was the mercy seat from above which the Lord himself gave instructions to the priest.

David, the great king of Israel, disturbed by the fact that the Tabernacle was still serving as the house of God, while he himself dwelt in a great house built of cedars, had it in "... mind to build an house unto the name of the Lord [his] ... God:

"But the word of the Lord came to [him] ... saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name," (1 Chron. 22:7-8.)

David was, however, permitted to gather materials which were used by his son Solomon in building the great temple which bore his name. This temple served the children of Israel for five hundred years. Later, other temples were built—the Temple of Zerubbabel, for example, and the Temple of Herod. The Savior himself honored the Temple of Herod even though it was built by an unworthy man, who did not build to the glory of God, but in his own interest. Herod's purpose was to placate the Jews over whom he ruled as an appointee of the Roman Empire. However, because the Jews used



Herod's Temple for the performance of Aaronic Priesthood ordinances, the Savior honored it. He referred to it as his Father's house. When he saw the people using it as a place of merchandise, he rose up in righteous anger and drove out the money changers.

With the exception of the temple referred to in the Book of Mormon, we have no record of a temple's being built between the death of Jesus and the restoration of the gospel in these latter days.

The great significance of temples is indicated by the fact that, before the restored Church was a year old, the Lord in the revelations to the Prophet Joseph Smith began to talk about temples to be built in this the Dispensation of the Fulness of Times.

In 1831 the Prophet Joseph Smith and other brethren went from Kirtland to Jackson County, Missouri, and dedicated the spot designated by the Lord as a temple site. Someday we will go back and build the temple there.

You know how the early Saints built the temple in Kirtland and how they built the Nauvoo Temple. We have built, as President McKay said, fifteen temples in these latter days—all houses of God, in which the holy ordinances of the priesthood are administered and places from which the Lord teaches his people.

Not all temples have been provided with facilities to administer the ordinances which will be administered in this temple. Temples have been built to fit the need of the particular times in which they were built. In the olden days the ordinances of the Aaronic Priesthood were administered in them.

The Kirtland Temple was not built for the full endowment, but as a place where the keys of the priesthood were to be restored. On the 3rd of April, 1836, the Sunday following the dedication, Jesus himself appeared to the Prophet Joseph and Oliver Cowdery as they knelt in prayer in the Kirtland Temple and accepted the temple and the labors of those who had built it. After this vision closed, Moses appeared and committed unto them the keys of the gathering of Israel and the restoration of the ten tribes. Elias appeared and committed the dispensation of the gospel of Abraham, "... Elijah the prophet, who was taken to heaven without tasting death, stood before [them] ... and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:13-16.)

Since the time Elijah came and restored the keys for the salvation of the dead, all our temples have been built to perform the highest ordinances of the Melchizedek Priesthood. To this temple we will come and receive our ordinances and our blessings, blessings to be had only in the house of the Lord.

I feel this morning that we are in the presence of the Lord, and I know that to be in his presence is

to be in a most holy place. I remember that, as Moses approached the burning bush, "... God called unto him out of the midst of the bush, and said, Moses, Moses, ...

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. 3:4-5.)

The awful solemnity of being in the presence of the Lord has been further impressed upon my mind by a passage in the 121st section of the Doctrine and Covenants, written by the Prophet Joseph Smith while he was in Liberty Jail. The passage to which I refer is the one in which the Lord says, "... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; ..." (D&C 121:45.)

I have thought about this statement, "... then shall thy confidence wax strong in the presence of God; ..." many times. I've tried to envision the time when I shall stand before him to be judged of the deeds I have done in the flesh. I understand that when I do I shall have a bright recollection of all my iniquities and that they shall also be known by the Savior who will be my judge. I often wonder if I shall have confidence then as I stand in his presence.

God grant that we may be worthy to stand in his presence when we come here. To come unworthily into this temple and receive our endowments will not prove to be a blessing to us. Every soul when he comes here should be at peace in his own heart; his feelings should be at peace toward every other person in the world; he should have no hard feelings toward anyone. There should be no feelings of competition, no feelings of jealousy, nothing but the Spirit of the Living God and love toward our fellow men and toward each other, for here in his house we literally stand in the presence of the Lord. God grant that we may do so worthily.

I feel certain that the Lord will accept this house, as he accepted the Tabernacle in the wilderness, the Temple of Solomon, the Kirtland Temple, the Salt Lake Temple, and other temples built by the sacrifice of his people. That it may be so, I humbly pray in the name of Jesus Christ. Amen.

PREPARING TO MEET THE LORD

HAROLD B. LEE

OF THE COUNCIL OF THE TWELVE

● I have sought desperately to put myself in tune with the Spirit that should be here in a dedicatory service. I have pondered about that which I know takes place in a dedicated temple—in other words, what is the significance of a temple? I have gloried in this review of the history of temples which Elder Marion G. Romney has so excellently presented to us.

I listened as intently as I could with my understanding to what the President has said, and it seemed to me that he was repeating over and over again that which the prophets from the beginning have said in their efforts to prepare their people to be worthy to receive the blessings of the Lord.

I read from the Book of Mormon from that great address of King Benjamin wherein he said, "And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved—

"I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

"Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the

Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.

"And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment." (Mosiah 2:36-39.)

When I say I have sought to prepare myself for this occasion, I suppose I was thinking of the very thing that President McKay mentioned. How it must have impressed all of those here with what he said yesterday! He extended a welcome not only to those of us who are here visibly or visually present, but he also extended a welcome to all of the former Presidents of the Church and all the former Apostles; and then the third welcome was a thing that struck right to the center of my soul: to all those others of our loved ones who are in the spirit world, he extended a welcome. I was certain that it would be so, that I would be close to those beyond our sight, those whom we have loved most dearly, whose passing was like the burying of a part of our own soul—to feel that here I would be closer to them today than ever before and that those of our leaders would be here from the Prophet Joseph on down to all the former Presidents and the Apostles of this dispensation. With a feeling that I was one of the least of them, I desired to be worthy to be here in the midst of such a company today. I suppose I have come with anxiety lest I be not approved this day.

If the Spirit is willing, then I should like to give vent to some things that have been running

through my mind, and I've made some notes on what the brethren have said. When a company of missionaries goes through the temple, if I'm available, I am assigned to meet with them and attempt to answer their questions. One of the most often asked questions is, "Where did the Church get the ordinances that are given us here in the house of the Lord?" I have read to every company of missionaries what the Lord said in a revelation: "... I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

"And I will show unto my servant Joseph all things pertaining to this house [he was talking of the temple], and the priesthood thereof, and the place whereon it shall be built." (D&C 124:41-42.)

It is no wonder to me that it was shown to those whose right it was to have such things given them, where this temple was to be, as it has been related to us. It wasn't an accident. And the ordinances to be performed herein came by revelation. We have two classes of revelation: There are revelations which might be said to be open revelations like those written in the Doctrine and Covenants and elsewhere which may be given to the world. And then we have what we might speak of as closed revelations. These are to be divulged and given only in sacred places which are prepared for the revealing of the highest ordinances which belong to the Aaronic and to the Melchizedek Priesthoods, and those ordinances are in the house of the Lord.

There is a vital responsibility given to him who holds the keys, all the keys, that pertain to the kingdom, even the President of the Church in each dispensation. The Lord said that in a great revelation. To Peter, the Master said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) He also said that the gates of hell should not prevail against Christ's Church. (See *ibid.*, 16:18.) Now, the gates of hell would have prevailed against the Lord's work if there hadn't been given the ordinances pertaining to the salvation of those who are dead. During those periods when the priesthood to perform the saving ordinances of the gospel was not upon the earth, there were millions who lived, many of whom were faithful souls. If there hadn't been a way by which the saving ordinances of the gospel could be performed for those who thus died without the knowledge of the gospel, the gates of hell would have prevailed against our Father's plan of salvation.

That which was said to Peter was in substance said to the Prophet Joseph Smith. If you will compare these two statements and the significance and meaning thereof—they convey exactly the same meaning. This is what the Lord said to the Prophet Joseph: "Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11.)

Now keep in mind, this doesn't mean just to the Prophet Joseph Smith, to whom this revelation came. The same is true of President David O. McKay, who has just as much right to receive revelations pertaining to all things in this day, 1964, that pertain to the salvation of the dead as well as to the living.

From the beginning of time there have been various methods by

which the endowment has been presented to those who would receive it. The first endowments apparently were not given in the temple. We find from the Prophet's own journal this significant statement: "I spent the day in the upper part of the store, that is in my private office . . . in council with General James Adams, . . . Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, [now if you will notice these next words, you'll have an excellent definition of what the holy endowment is] attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek, . . . setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds" (DHC, 5, 1-2) and gain your exaltation in spite of earth and hell.

Now I submit that therein is probably one of the most complete definitions of the endowment that one can read.

In the upper room over the store which was the Prophet's office were performed, keep in mind, washings and anointings. He instructed as to keys of the priesthood. There was no difference between that instruction and that which was later given in temples except as to the method, which was later developed, in which we have part dramatization, part lecture, question and answer, and various methods of presentation or, in the more recent development under inspiration to our President, in which visual methods are used to present the teachings of the holy endowment.

Sometimes we forget that we are living in the day of living prophets. We believe in "living" prophets and not "dead" prophets only. Some are willing to accept what the Prophet Joseph said, or what Brigham Young said, or what King Benjamin

or what Moses said, but they hesitate to follow the living prophet of our present day.

There was a pattern for the first temple to be built. The Lord in revelation said, "I say unto you, that it is my will that a house should be built unto me in the land of Zion, [note] like unto the pattern which I have given you." (D&C 97:10.) There was a revealed pattern of the building of the first temple, where it was to be built, and also apparently the blueprints. That could have been inspired, I suppose, through an architect, or it could have come directly from the President of the Church; I don't know. But he says the building was "like unto the pattern which I have given you." And then he tells about how they should gather the most beautiful things of the earth to put into that temple. In other words, he wants these holy temples, we would say, not to be extravagant, but certainly of the best that we could afford, with the workmanship of the finest, so that it would be a place in which we could be proud to receive our Lord or to which he would be pleased to come.

The purpose of the building was declared. He said it would be " . . . a place of thanksgiving for all saints," and that's what we have been doing here today, feeling grateful and thankful in all our expressions " . . . for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices;

"That they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you." (*Ibid.*, 97:13-14.)

Why was a building necessary? Brother Romney has given us some excellent explanations as to why a building. The Lord said it in one or two revelations to which I will make but brief reference. He said: "And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it"; (*Ibid.*, 97:15.)

Then he added something if we do permit it to be defiled by

permitting those who are unclean to come into it, "... my glory shall not be there; for I will not come into unholy temples." (*Ibid.*, 97: 17.) Now he was talking of the building.

Many of you will remember Elder Orson F. Whitney, former member of the Council of the Twelve, an intimate associate of President McKay. They were tall in stature, alike in that; they both had great literary attainment; they spoke with comparable eloquence. I used to think of them in my boyhood days as the twins of literary perfection—these two great Apostles of the Lord. Elder Whitney wrote an inscription which appears on the Cardston, Alberta, Temple:

"Hearts must be pure to come within these walls,
Where spreads a feast unknown to festival halls.
Freely partake, for freely God hath given,
And taste the holy joys that tell of Heaven.

"Here learn of Him who triumphed o'er the grave,
And unto men, the keys, the kingdom gave.
Joined here by ties the past and present bind;
The living and the dead perfection find." (*The Improvement Era*, April 1925, p. 507.)

In the earlier days, way back to the time of Adam, he was instructed to offer animal sacrifices, and the prophets who succeeded him were told that these sacrifices should be the most perfect, the firstlings of the flock without blemish. As I have listened to President McKay, there came to me this thought, as he referred to all of us who are doing work for our kindred dead in the temples, as saviors on Mount Zion. In doing this vicarious work for the dead by those of us who are saviors on Mount Zion, the Lord wants it to be done as nearly as possible by those who are without blemish. Just as he wanted the animal sacrifice to be of animals without blemish, he wants us to come here pure and clean and worthy to do the work, the vicarious work, as saviors on Mount Zion.

And so we have counseled our bishops and our stake presidents

to take meticulous care in preparing their people to be ready to receive a recommend and not to allow those to come here who have not repented of their sins, who have made mistakes, to come here unrepentant, and in so doing defile this holy house. I think there could be no worse hell on earth than for one to come here into this near presence to our Father with a sense of guilt and uncleanness still upon that person. It would be a devastating and a shattering experience.

The Master made a remark about which President Brigham Young comments, relating to what I'm talking about here. Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20.)

President Young, commenting on that, said, "... how could Jesus' saying, that he had not where to lay his head, be true? Because the house which the Father had commanded to be built for his reception, although completed, had become polluted, and hence the saying, 'My house is the house of prayer: but ye have made it a den of thieves,' and he made a scourge of cords, and drove the money-changers, and dove-sellers, and faro-gamblers, all out of his house, and overthrew their tables; but that did not purify the house, so that he could not sleep in it, for an holy thing dwelleth not in an unholy Temple." (*JD*, 2, 30; also *Discourses of Brigham Young*, p. 414.) There wasn't a place on earth for the Son of Man to come and dwell and to lay his head.

Now the nature of temple ordinances is set forth in some revelations that we can read in a general way and, even though not members of the Church, we may know about. But these are safeguarded, and we say that, not because they are secret, for anyone may come here if he is properly recommended. The whole world may come if they will accept the gospel and live according to its precepts; every soul may come into this house if he becomes a worthy church member.

But we say the ordinances are sacred as contrasted with just being secret. This has been so in other dispensations. You remember the Master said, "Give not that which

is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6.) And then you will remember the Master said, referring to something which means, I think, exactly what the Master is talking about,

"... for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise [these temples that Elder Romney talked about], that those ordinances might be revealed which had been hid from before the world was." (D&C 124:38.) The very purpose was so that, in the sanctuaries of those holy edifices, in temples like this, there could be revealed that which couldn't be had otherwise.

Now, I shall make only one more reference that I have had running through my mind also. In every session and more than once in each session, the great prophecy of Malachi has been quoted:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

You know, I've had a thought about that. This came to me as I listened to President McKay repeat that scripture: Elijah did come, as Brother Romney said, in that house which was prepared to receive the keys, in the Kirtland Temple, when the draperies were lowered from the ceiling, making a closed room out of the pulpits. It was there that Joseph and Oliver knelt, and it was there that Moses, Elijah, and Elias came after the Savior had first come and stood, as it were, on the breastwork of the pulpit.

I ask you to consider a church-wide family teaching program about which we're talking today. Under the direction of President McKay we are sending throughout the Church a program to strengthen the relationship of parents and children in the home. Not that it is something new—it has been talked about, to use President McKay's

language, "for fifty years" since President Joseph F. Smith and his Counselors promised church members that if they would gather their children around them once a week and instruct them in the gospel, those children in such homes would not go astray.

And so today there is being prepared instructions to do what? Is it not to turn, here upon the earth, the hearts of parents to children and the hearts of the children to parents. Can you believe that when parents have passed beyond the veil that then is the only time when parents should have their hearts turned to their children and children to their parents? As I sat here thinking about the remarks of the brethren, I'd have you consider seriously whether or not that binding with your family will be secure if you have waited until you've passed beyond the veil before your hearts then yearn for your children whom you have neglected to help along the way. Maybe it is time for us to think of turning the hearts of parents to children now while living in order that, after they are gone to the beyond, there might be that bond between parents and children which will last beyond death. I think it is a very real principle, and we should consider it.

In our anxiety for worldly gains, we sometimes forget these great and mighty principles which pertain to our living here and now.

I was at a meeting in Provo some years ago. We had husbands and wives in attendance, trying to get as many of the inactive as possible. If there are any of those within the sound of this meeting who have not been to this holy house for their endowments, some who may be over in the stake center, I would ask you to consider this which I saw dramatized in the most impressive way. We had asked a mother to tell about the joy which had recently come to her when with her husband and family she had gone to the temple. She told how her husband as a young man was careless. He had strayed away and taken up some habits so that when the time came for him to be advanced in the priesthood, he was not ready. When they had fallen in love and were ready to be married, they were not prepared to go to

the temple, but he said, "I promise you that if you will marry me in a civil ceremony, I'll clean up my habits and I'll take you to the temple."

Well, the years passed. He would quit in the morning and fail by nighttime, and it happened dozens of times until now they had five little girls. Then some member of the priesthood, with patience—it could have been a home teacher—with strength and power and love, took him by the hand as Peter did the impotent man at the gate Beautiful and lifted him up, not just commanded him in the name of Jesus Christ to walk, but lifted him up. That is what we have to do to some of these brethren. She told about that day when the bishop said, "Now you are worthy to become ordained an elder. I am recommending you, and after you are ordained, I will give you a recommend to take your wife and your five little girls to the temple."

And she told about that day. After they had gone through the temple, across a sacred altar, they were sealed husband and wife forever by a man of God in authority. Then the doors opened, and in came the five little girls dressed in beautiful white dresses. They arranged themselves around the altar, and that same man of God pronounced them a family for eternity.

She told it beautifully, and there were many tears as she spoke. Then she leaned on the pulpit, and right down in front of her a row or two back was her husband. She seemed to forget that there was anyone there but just the two of them. She said to him, "Daddy, I don't know how to tell you how the girls and I feel about what you have done for us. I guess all I can say is, 'Thank God from the bottom of our hearts for you, Daddy. Except for you who holds the priesthood which is the key to unlock the door to our heavenly home, not even the girls and I could be together in the hereafter. From the bottom of our hearts we thank you, our daddy.'"

And then there was sobbing all over, and I could have wished that all the careless fathers in the whole Church could have been waked to realize that they should take their place as the head of their families and by the exercise of their priest-

hood should take the sweetheart of their youth and their children to the temple before it's too late. Now it is that sort of thing about which we are pleading today.

As we come back to the temples day after day, and I hope time after time, may we have in our minds what the Master said in almost his closing farewell to the Nephites:

"... it came to pass that when Jesus had spoken these words he looked around about again on all the multitude, and he said unto them: Behold, my time is at hand.

"I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

"Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again." (3 Nephi 17:1-3.)

How do you prepare to meet the Lord? This is where he will frequently be. The Lord said, "Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; ... and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68.)

Here was the formula that he gave us in a revelation with which I close, "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and shall know that I am"; (*Ibid.*, 93:1.)

Thank God for the revelations by the power of the Holy Ghost which bears witness to my soul that I know with all my soul that he lives, that he is the Savior of the world. I know that this is a sanctified holy place where he can lay his head because of the holiness herein. May you who come here come with sanctified hearts, with eyes and minds and hearts single to God so that you will feel his presence and the presence of those whom President McKay welcomed yesterday—yes, my own lovely sweetheart, whose presence I have felt as I have sat here through these sessions. God grant it might be so, and

may we so live to have the companionship of those who are beyond our sight and even the Master him-

self. May the Lord guide us to so live that we may be worthy of their sweet presence and to receive their

inspired direction, I pray humbly in the name of the Lord Jesus Christ. Amen.

SEEK OUT YOUR DEAD

PRESIDENT N. ELDON TANNER

SECOND COUNSELOR IN THE FIRST PRESIDENCY

● I am sure that that is the prayer of all of us, that we may be worthy to come and dwell with him.

I consider it a great privilege and blessing this morning to be here, and to have been here yesterday, and partake of the lovely spirit, the sweet spirit, in this sacred house, and to see how our President was blessed. It is a miracle for him to be able to come here and speak to us and direct us, inspire us, and dedicate this sacred edifice to our Heavenly Father.

I have enjoyed, more than I can say, this beautiful singing of the choir, and the solo today, and the choir singing yesterday, and the beautiful solo work, and I am sure it brings closer to us the Spirit of our Heavenly Father. It is a great joy and blessing for us to be able to be here, my brothers and sisters. I hope you feel, and I know you cannot help feeling, that the Spirit of the Lord is here.

President McKay said two or three times yesterday that the veil is thin, and one with whom he was associated said there is no veil. I feel this morning that the veil is very thin. I know it is thin, and especially for those who have gone on before us, for those who are on the other side—our Father in heaven, the Lord Jesus Christ, the prophets of these the latter days, and our loved ones who are there waiting for us.

I again repeat that I am so glad that I can have this experience, and so glad to be so closely associated with our President, the prophet of God, of whom I should like to bear testimony this morning.

I know as I know that I stand here that a prophet of God has been presiding in these services. We are being directed by the Lord, whose influence is here with us this day, and I know, as that beau-

tiful song said, "I know that my Redeemer lives," and I am so happy to have that testimony and appreciate the great sacrifice that he was ready to make for you and me.

I am pleased, too, to know beyond any shadow of doubt that God the Father and his Son Jesus Christ came and appeared to Joseph Smith, and that other heavenly beings came to him and revealed the gospel and restored the priesthood and directed him in his work.

There is no doubt, my brethren and sisters, in my mind, and I am sure there isn't in yours, that God the Father and his Son Jesus Christ did appear and instructed him, and that he knew as he left that grove—and because he had that experience in that grove we know through the same spirit and the power of the Holy Ghost—that God lives and that Jesus is the Christ.

Though Joseph was persecuted and reviled, and all manner of evil was spoken against him, he bore testimony that he had seen a vision. He knew it, and he knew that God knew it, and he could not deny it.

For the next three years, in spite of all persecution, he remained strong in the faith until the Angel Moroni appeared to him. One of the first things the Angel Moroni did was to repeat the prophecy of Malachi that Elijah would be sent before the coming of the great and dreadful day of the Lord.

This prophecy was fulfilled when Elijah appeared to Joseph and Oliver in the Kirtland Temple.

Following Moroni's appearance to him, Joseph was visited by other heavenly beings through whom the priesthood was restored and by whom he was instructed.

Then we see a young man twenty-four years of age, after he had received the priesthood, after he had seen God the Father and his Son

Jesus Christ and these other heavenly messengers, stand before that small group of people, six of whom became members of the Church at that time; and he stood there in dignity, majestically, I am sure, and in all humility said, "I have been chosen as a prophet, a seer, a revelator, a translator, and as President of the Church of Jesus Christ." (See D&C 21:1.)

Imagine a young man having the ability and the courage and the nerve and the testimony—all that was necessary to stand before them and say, "I have been chosen as a prophet of God and as President of his Church." He had been told by the Angel Moroni that he would be known for good and evil throughout the world.

Within three years of the time the Church was organized with only six young men, they commenced to build a temple to God, and completed it. As Brother [Marion G.] Romney told us this morning, heavenly beings and Jesus Christ himself appeared and talked to Joseph and Oliver, all of which is evidence that it was accepted by the Lord.

This, too, is a house of the Lord, and I feel to bear my testimony that he is here. I hope, my brethren and sisters, that we can be in harmony so we can feel the influence of that Spirit and his presence.

Before going further, I should like to take this opportunity of congratulating those who are responsible for the building of this lovely edifice. It is a testimony to me to know that years before this building was constructed, Brigham Young, and later George Albert Smith, predicted that a temple would be erected in this area. When the spot was chosen by inspiration, the land was not available. However, as evidence of the

inspiration, this site became available so that the temple could be built according to prediction.

To Brother Harold W. Burton, this fine architect who was the architect for the Alberta Temple, the Hawaii Temple, and now this temple, I wish to pay tribute. I have heard him explain how this building was built and how the architectural work was done, and I am sure he was inspired. I want to congratulate the builders, and all who participated in any way—the landscape gardeners, the engineers, those who have helped in the preparation for this dedicatory service, and all those who assisted President Stone and President Wright, and who have worked so diligently and effectively in making this lovely experience possible for us.

I wonder if we really appreciate our blessings and our responsibilities which we have as members of the Church which has been assigned by our Heavenly Father to build temples and to do the work therein. We are the only people in all the world who know about temple building, why they are built, and who have the priesthood, and the authority, and the power, my brethren and sisters, to do this work. May we prove worthy of this blessing and responsibility and go forward in a manner acceptable to our Heavenly Father.

Brother Romney told you this morning about the building of the Kirtland Temple and the Nauvoo Temple and the sacrifices those people had to make, and I think what a wonderful, wonderful thing it is to know that the Lord made it possible for those people to enter into the city of Nauvoo and build in six years the biggest city, the most populous city, in all of the state of Illinois, and they built and completed a temple to God under all the persecution. They finished it even after Joseph the Prophet and his brother Hyrum had been martyred. They knew they were going to be driven out, but they continued because they had been told to build a temple. No sacrifice was too great. No fear of persecution would stop them.

How sad it is to know that they were driven out shortly thereafter. But my brethren and sisters, to me it is a great testimony that the Lord will bless those whom he has

chosen, though he will chasten them. It was necessary for those people to be driven to the West.

It is an interesting thing to me to know what has happened to that city of Nauvoo and that surrounding territory, located in the area of some of the choicest land in the whole of the United States, and how it prospered and how everything was going fine even in spite of the persecution. But when they left and were driven out by those who persecuted them, what happened to that city? It has gone down until it is a very small town since that temple was destroyed.

And what happened to the people who left there and proved their devotion and their testimonies and were prepared to make any sacrifice to do what the Lord called them to do? They crossed the plains with suffering, sickness, persecution, and death, but note the first thing they did when they landed there in the Salt Lake Valley in that desert and sagebrush. Brigham Young, four days after they arrived, struck that arid ground with his cane and said, "Here we will build a house—a temple to God."

What courage! And they went on and built that temple, though it took them forty years. Think of their bringing that granite down from Little Cottonwood Canyon, twenty miles away, bringing it with ox teams, for it took four yoke of oxen to bring one stone. Then they commenced to build a canal, but abandoned that when they realized a railway could be built into the quarry to bring that stone down. And they carried on.

But, as you know, at the time the people suffered very serious setbacks. After they had built the wall around the property, and while they were laying the foundation for the temple—they had not built it above the ground—they were threatened with an army sent out by the United States government to quell an alleged rebellion planned there in the Salt Lake Valley. Rather than put up with the persecution which they knew they would suffer, they were prepared to leave their homes, and some of them did. But before leaving, they filled in that place that had been dug for the foundation, covered it over completely, and left it as though it had been broken

up for farming.

Luckily, there was a settlement, an understanding; the misunderstanding was cleared up, and the people were allowed to return, and they went on with the building of that temple. Remember, there were only five thousand people in the temple district, and there were fewer than twenty thousand in the whole valley when they started to build the temple, but they undertook this task because the Lord had commanded them to do it. They continued on until they were finally successful. Yes, it took them forty years, and they labored under three Presidents of the Church; and during the time they were building it, there were three other temples built in Utah.

My brethren and sisters, to me it is a great privilege, as I have said before, to belong to the Church, where we have a prophet of God leading us, where we understand temple work, and where we can participate in services such as this.

Now the greatest temple building period has been under our present leader and prophet. Five out of the thirteen temples now in use have been dedicated by President McKay. One of these was the Swiss Temple which was dedicated in 1955, the first temple to be built in the Old World since the crucifixion of our Savior. For 1900 years the Old World had been without a temple, from 70 AD until 1955, when our own President was chosen by the Lord to go over there and again build a temple.

He has since dedicated the Los Angeles Temple in 1956, the New Zealand Temple in 1958, the London Temple the same year, and then, today, the Oakland Temple in 1964.

Both in modern times and ancient times the covenant people of God have been required to build temples, and it is a great privilege to participate in the building of a house of the Lord, where, as was so beautifully stated by Brother Lee and Brother [Marion G.] Romney, the Lord can come and dwell and where we can come and feel his Spirit.

But as we build these buildings, we must not feel that we have arrived or that our work is done and has been completed; rather we have just reached the point where

we can begin to do the work which the Lord has asked us to do. We have the great privilege and responsibility of doing work for our dead—those who have gone on before us. Nobody else understands it. Nobody else has been given that call and that responsibility that has come to us today. I hope and pray that you and I and all of us, yes, all members of the Church, will realize what a responsibility and what a great privilege it is to do this work for those who are not able to do it for themselves and who are there now in prison waiting for us to do their work so that they might progress and enjoy the blessings of those for whom this work has been done.

As I saw that picture at the New York World's Fair in which it showed the people being met by those who had gone on before them, it made me stop and think. You know everybody living in the world today has progenitors who have gone on before them without hearing the gospel, and without having the privilege of understanding and accepting it and doing their own work. They are waiting for you and me.

As I think of that, and what great joy it would bring to them to have the work done for them and let them out of prison so that they might go on and progress, I am humbled. You know the Lord himself, while his body lay in the tomb, went and preached to the spirits in prison that they might be prepared to accept this work when we do it. Now he has given us the responsibility of doing for them the work which they cannot do for themselves.

I appeal to you, my brothers and sisters to accept this responsibility and this great privilege and enjoy the blessings that are sure to come.

May I ask you today to covenant with the Lord that you will attend the temple at least once a month, if you are in an area where this is possible. I do not know how near you would have to be, but I do know that we used to attend when we lived 150 miles from the temple and never missed a month. I know it can be done, and I know it should be done. What a great blessing it would be if all the people in this Church were to go to the temple once a month—those who can—and those who cannot should be prepared as soon as possible that they might enjoy this great privilege of being a savior to those who have gone on before them. You know, the Savior was prepared to give his life for you and me. Surely we should be prepared to give at least a day a month.

What a wonderful thing it would be if the members of this Church would covenant with the Lord that they would do this; and if you live where you cannot attend once a month, there are two other things you can do, and which we have been asked to do.

One is that we do research work, seek out our dead. The Church is spending millions of dollars to make it possible for us to seek out our dead and give the direction and help that we need in doing this work.

To go to the temple and do the endowment work is not sufficient. Now, if you are so far away that you cannot attend the temple regularly, be active in seeking out all the genealogy of your progenitors so that the work may be done for them, and you can arrange with somebody else to do the work when you have the information.

My brethren and sisters, I was pleased with what Brother Lee said

about drawing the heart of the fathers to the children and the children to the fathers, and I would like to go on with what he said there. It is your privilege and your responsibility, and it would be a great blessing to your children, if you would start today to let them know why the temples are built and that they are built under the direction of God and for a certain purpose, and that no unclean thing can enter these walls.

Prepare your children, and let them know how they can be saviors on Mount Zion. Help them to appreciate that. Don't preach to them. Tell them what a privilege it is and what an opportunity it is to prepare themselves to go to the temple.

Now if we just realize this, and put ourselves in a position where we can do this work for our dead, and set about to do it, encourage others to do it, and teach and train our children that they will be prepared to do it, we will be doing the work we have been called to do.

I want to bear you my testimony, my brethren and sisters, that it will bring joy to your hearts; it will bring joy to millions of those who have gone on before us, who are waiting there. As I think of going back into their presence, I wonder how I will be met. I hope I will be met with open arms, and I will only if I will have done what I can do to make it possible for them to progress. I do not want to think how I will be met and how I will feel if I neglect that work.

The Lord gave his life for you and me, my brethren and sisters. We are being led by a prophet and directed in our course. May we follow that direction and enjoy the blessings of the faithful, I humbly pray in the name of Jesus Christ. Amen.

THE GLORY OF ANCIENT TEMPLES -- AND MODERN

STERLING W. SILL

ASSISTANT TO THE COUNCIL OF THE TWELVE

● My brothers and sisters, I appreciate very much this privilege of having a part with you in this thrilling and historic event. Yesterday

during the noon recess, it was my pleasure with some others to be shown through this building by the great man who designed it.

We heard from him an explanation of how the entire earth had been searched in order to find exactly the right materials from which this

temple to the Lord could be built. Then this morning as we were riding toward this site, I looked up from the valley to this magnificent edifice and tried to imagine how long it might endure. It seemed to be not improbable that it may stand here throughout the millennium to serve the eternal purposes of the people of this important area.

William James once said that "the greatest use of life is to spend it for something that outlasts it." Certainly this structure will outlast our mortality as well as the mortality of many who will follow us. At this service reference has been made to the erection and dedication of other temples and to the fact that one of the signs of the true Church of Christ upon the earth has been that the people have built temples and have performed sacred ordinances therein according to the direction and command of the Lord. It was fourteen days less than one year after the children of Israel had been liberated from their Egyptian bondage that in obedience to the command of the Lord they had erected a sacred tabernacle which they could carry on their backs during their forty years sojourn in the wilderness. This tabernacle which served them as a temple measured forty-five feet in length, fifteen feet in width, and fifteen feet in height. Even after they had established themselves in their promised land, this structure continued to serve them as their temple for some 459 years.

As the king of ancient Israel, David desired to build a more adequate temple of the Lord. The people both needed and wanted a temple. The Lord wanted them to have a temple, but because David had made himself unworthy to build the temple, this privilege was denied to him. And the Lord had said that the temple's construction must be postponed until after David's death. Sometimes we may think that our building contributions and other church responsibilities are a little bit heavy to bear, but suppose that in imagination we put ourselves in David's place. How would we feel if we were told by the Lord that he would not accept an offering at our hands?

One day an angel appeared to David and told him that it was the Lord's desire that he build an altar

on which to offer sacrifice. He was told that the altar should be built on an elevated area used as a threshing floor by one of David's wealthy subjects whose name was Ornan. (1 Chron. 21:18.) David told Ornan what the angel had said and asked if he would sell this land for that purpose. Ornan told the king that he could not only have the land, but that he could have it free of charge. Not only that, but Ornan also offered to furnish the wheat, the oil, and the oxen that would make up the sacrifice. Then David said something that is profound, no matter to which department of our lives it may be applied. In substance he said, "I will not offer unto the Lord an offering that doth cost me nothing." (See 2 Sam. 24:24.) So David paid the equivalent of six thousand dollars for this altar site which would be where Solomon's Temple would later be built.

David had been denied the privilege of building the temple, and he did not want to lose any of the other benefits that were available to him. If we ever feel that we are doing too much, we might remember David and his philosophy of paying for what we get. Just suppose that we had someone to make our sacrifices for us, someone to pay our tithing for us and do our studying and our home teaching for us. Such a procedure may save us some effort, but it would also cost us our blessings. The one who said our prayers for us and did our worshiping for us would also do our growing and receive all of our other offered advantages.

Finally, when David was old, he delivered his famous charge to his son Solomon, who was about to replace him upon the throne. David said:

"I go the way of all the earth; be thou strong therefore, and shew thyself a man;

"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest. . . ." (1 Kings 2:2-3.)

Solomon ascended the throne when he was only a teenager. Then at Gibeon the Lord appeared to him in a dream and asked him what

he would like to have. (See *ibid.*, 3.) Solomon said that above all other things he desired an understanding heart that he might judge his people with wisdom. The Lord was pleased with the young king's request and granted his wish. Then in the fourth year of Solomon's reign he began to build the house of the Lord. It was now 485 years since the Israelites had been liberated from their Egyptian bondage. The site on which the temple was to stand was the original site pointed out by the angel for the altar on which David had offered sacrifice.

As with the Oakland Temple, the materials for the temple of Solomon came from all over the world. The cedars were sent from Lebanon, the most skilled workers were imported from Phoenicia and Tyre. Especially selected building materials with all kinds of precious gems were sent from all over the known world. The Queen of Sheba came from southern Arabia bringing with her many rare spices, precious stones, and 120 talents of gold. (See *ibid.*, 10:10.) This gold itself was said to be worth well over three million dollars. The fleets of Hiram, king of Tyre, brought 420 talents of gold from the mines of Ophir. In a single year Solomon received contributions of gold amounting to well over twenty million dollars in value. (See *ibid.*, 10:14.)

Then at the time of the dedication 22,000 oxen and 120,000 sheep were offered up as a sacrifice. We are told that fire from the Lord came down and consumed the offering. Then the record says that Solomon and all of the people dedicated the temple unto the Lord. What a wonderful possession this holy place was for this chosen nation of Israel. But it has always seemed difficult for people to be worthy of their blessings, and it was only forty years after the dedication that Jerusalem was invaded by Nebuchadnezzar and his armies from Babylon. The temple was first plundered and then burned to the ground. Nebuchadnezzar carried with him back to Babylon millions of dollars worth of treasures that he took from the temple. Some four hundred years later in 516 BC, the temple was rebuilt on the same ancient site of Zerubbabel. But on

several occasions this edifice was also violated and made unholy, and it was also finally destroyed. Then some thirty-seven years BC, Herod took Jerusalem; and twenty years later in order to gain favor with the Jews, he undertook to rebuild the temple again, but this time on a greatly enlarged scale. The construction was still in process during the ministry of Jesus and was not fully completed until 65 AD, just six years before the armies of Titus destroyed Jerusalem and again completely demolished the temple, leaving not one stone upon another in fulfillment of the Lord's prophecy.

It is interesting however that Jesus acknowledged the temple as his Father's house and made substantial use of it in his own ministry. It was here he taught the wise men at age twelve. It was here that the voice of his Father had been heard giving approval of his ministry. He came to the temple daily to teach the people during the last week of his life. It was on the last Sunday that he made his triumphal entry into Jerusalem and wept over the city. On Monday he cleansed the temple's courts by driving out the money changers. He said to them, "... My house shall be called ... the house of prayer ... but ye have made it a den of thieves." (Mark 11:17.) Then Tuesday before his crucifixion on Friday, he came to the temple for the last time. He taught the people during the entire day, giving them a final opportunity to repent and accept the gospel. At the end of the day he retired from the temple for the last time and began his walk back to the little home in Bethany where he was spending these last few days of his life. His journey led him and his followers across the Mount of Olives, and as he neared the summit, he stopped to rest, and as he did so he looked back upon this historic building. This was a place made dear to every Jewish heart by the many sacred memories with which it was associated. This is a spot that had been designated by the Lord over a thousand years before as the place where their famous King David had erected the altar to offer sacrifice. This was the place where Solomon had built his magnificent temple. This had been the center of Jewish traditions during a long and eventful national

history. This was the place to which Jehovah himself had come and from which he was now taking his final leave.

Someone has painted for us a mental picture of Jesus standing upon the Mount of Olives saying farewell to the temple and the city that he loved. As it was near the end of the day, we might well imagine that the last rays of the declining sun had lighted this historic building in golden splendor. Jesus contemplated the scene and gave his historic farewell, saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34.)

Then he said, "Behold, your house is left unto you desolate: ..." (*Ibid.*, 13:35.) But yesterday he had called it "my house." Now their chance had gone. They had rejected him, and he was leaving these sacred temple precincts forever. In less than three days he would hang with outstretched arms above Calvary; therefore with meaningful significance, he said,

UNTO GOD A TEMPLE—OAKLAND

BY ANNETTE WEDDELL

*White waters restless as the mind
of God
Move over stone. Each fountain
gently falls.
Palms soar unbending as his staff
and rod.
Six fluted pillars shadow courtyard
walls.
Twelve, as the tribes of Israel, oxen
bear
Upon their massive backs the font
of birth.
Cool stone, warm gold, leaf green,
the altars where
His children ponder mysteries of
earth
And paradise. Pale marble petals
glow.
This place of Pharaoh splendor
soaring high
Above the city's blurred and molten
flow.
Sends hope, like spires, yearning
toward the sky.
How many—come to whisper, come
to stare—
Turn homeward tear-wet faces bent
in prayer?*

"... your house is left unto you desolate: ..."

This Oakland Temple has also been dedicated to the Lord, and I suppose that the most unfortunate thing that could ever happen would be for it to someday revert to us, so that instead of being God's house, it might once again become "our house." Many times during these sessions, we have been instructed that we should never allow any attitude or uncleanness to come into this place that would grieve the Spirit of our Heavenly Father or make his house less beautiful or less sacred than it now is. And I suppose that the most important thing that any one of us can do to guarantee that condition would be to make sure that our lives are fully dedicated to the service of our Heavenly Father.

On April 3, 1836, the Prophet Joseph Smith and Oliver Cowdery were praying in the Kirtland Temple just a few days after it had been dedicated. The resurrected Jesus appeared to them and instructed them. And in consequence of this vision they gave to the world some of the most inspiring lines in all of sacred literature regarding the reality and goodness of God. The Prophet said:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76: 22-24.)

That is probably the greatest idea there is in the world.

May God help us to fully understand the tremendous significance of this magnificent structure as it stands on this elevated place as a brilliant symbol that the gospel of Jesus Christ has again been restored to the earth, inviting all men to accept their Creator's invitation to qualify themselves for eternal exaltation. That we may all get the message before it is too late, I humbly pray in the name of Jesus Christ. Amen.

“...THAT MY PEOPLE MAY BE TAUGHT MORE PERFECTLY...”

ELRAY L. CHRISTIANSEN

ASSISTANT TO THE COUNCIL OF THE TWELVE
AND COORDINATOR OF TEMPLES

● I'm sure that you agree with me that the prayers of the Saints have been answered with the presence and participation here of our great leader and prophet David O. McKay, when it appeared to some that he might not be able to be present. It seems to me that with each successive session he gathers strength and becomes more vigorous and more impressive than ever. I am so grateful for his presence and for the presence of all of you. I wish here in just a word to express my personal appreciation to those who found this choice site on which the temple is built and for the fact that President McKay decreed, with the approval of the Twelve and the Counselors in the Presidency, that it should be built.

My admiration for the architects who conceived it increases with each succeeding edifice they create in their minds and on paper before it becomes a reality, as well as for those who follow the plan, the blueprints, and the specifications and actually bring them into being. My tribute to them I must express. I must express also my thanks and gratitude for the privilege of having presided nearly seventeen years in holy temples, where almost every day I found myself with my companion and the faithful temple workers making possible for thousands of people blessings beyond compare. I hope that I may never be divorced entirely from the temples; for my heart is there, and I love the work.

We should be grateful, brothers and sisters, that we live in the day when all the keys of the priesthood and its powers, gifts, and authority have through the visitation of heavenly beings, resurrected beings, been again committed into the hands of men. We should be grateful that the true Church has been divinely restored in the fulfillment

of the prophecies made by prophets of the Old and the New Testaments. We should rejoice in the preparation and the dedication of this the fifteenth temple in this dispensation. With the living poetess Mabel Jones Gabbott, I say:

Rejoice, ye Saints of latter days;
Lift up your hearts in songs of praise;
Another temple to our God
Now stands upon this chosen sod,
A house of holiness and love
To him who sits enthroned above.

Again is reared from earth's deep sod
A temple to the Most High God;
A house of prayer, a place of peace,
Where envy, hate, and greed will cease,
Where men will serve unselfishly
Their kindred dead and set them free.

Oh, workmen, rear it tenderly
In perfect form and symmetry.
Let love be in this holy place;
Let no crude act or word efface
This sacred edifice of prayer;
Oh, build it true with utmost care.

Oh, Saints, rejoice in this great day
And worship him in his own way,
For thus his kingdom will go forth
Until his temples fill the earth;
Then will the heavens sing above,
And Christ descend to reign in love.
(*Hymns*, 207.)

We should rejoice; but it is not surprising that Latter-day Saints are a temple-building people. Evidence shows that whenever the Higher Priesthood was upon the earth, and when his people were obedient to his commandments, the Lord required that they build temples and dedicate them for sacred purposes. In each instance he has given chosen men the necessary

keys and power and authority to act in his name in administering certain saving ordinances. I am amazed as I read of the Tabernacle in the wilderness; of what went on there; and in how so nearly alike it was to our temple work today. In the book of Exodus we read this: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

"And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

"And thou shalt bring his sons, and clothe them with coats:
"And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations."
(Exod. 40:12-15.)

We have already heard of other temples built during the Old Testament history.

Throughout the history of the Nephites evidence is clear that they too were a temple building people. Nephi tells us plainly:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land. . . ."
(2 Nephi 5:16.)

They had descended from a temple-building people, and several references show that sacred principles were taught the people in the temple by Nephi and Jacob, at least. Later in Zarahemla they built another temple, and still later, another in the land Bountiful. Always with God's chosen people, ancient and modern Israel, temples have been the center of interest and a focal part of their lives.

And so it is with the Latter-day

Saints today. It was only two and a half years after the organization of the Church, even though the membership was small and had limited means, they were nevertheless commanded of the Lord to build the temple, and it was built in Kirtland. The temple in Kirtland holds a peculiar place in the annals of temple building. It was built primarily for the restoration of the keys and authority which were held and exercised in all other dispensations formerly. Not only did Jesus condescend to appear to Joseph and Oliver and graciously accept it as his house built by their hands, but as the record further shows us:

"After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

"And after this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken into heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore [how significant this is today], the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:11-16.)

That glorious event, my brothers and sisters, can be compared with only few such events, and it was the grand beginning of the blessings that were to be poured out and which will be climaxed in due time by the coming of the Savior. In this dispensation fifteen temples have been built. During his administration President McKay has

envisioned and seen to it that one third of those fifteen have been erected. God knew when to send this great man and placed him in his position, for he has always been temple-minded.

This building is majestic and beautiful in design and in structure, but in a real sense this grandeur lies not in its lovely features but in the divinely given ordinances which will be administered here to bless the sons and daughters of God, the living and the deceased—blessings which no man-made organization can provide.

There are those in the world who minimize the importance of temple building and the necessity for temple work. There are many in the world who do believe it not at all, and yet, it has been revealed again and is indispensable to the salvation and exaltation both of the living and of the dead. The disbelief of ten million men does not change the fact! The ordinances administered by the power of the priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord. If it were not so, his purposes would be thwarted or at least delayed, and we are told by him that his purposes and designs will not be frustrated, but that it is only the designs and purposes of man that will be frustrated. So we might ask why, why are these temples built?

May I turn to the Doctrine and Covenants for a moment and read a few verses from here and there in regard to it? In 1834 while the Kirtland Temple was in the process of erection, the Lord in a revelation said this:

"... and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

"... behold I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. . . .

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:10, 12, 5.)

That to me is a highly significant truth. We cannot prepare the kingdom for the coming of the Lord un-

less we have learned to live here according to the laws that operate in the celestial kingdom. And where are these laws taught? In no other place but in what I call the "university of the Lord," where the higher ordinances of the priesthood, the ordinances that pertain to celestial life are expounded and are received, and I hope are lived by those who come to the temple. When the Saints moved to Nauvoo only ten years or so after the Kirtland Temple was completed, the Lord again commanded them to build a house unto his name in Nauvoo, and gave the reason when he said,

"... verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein to my people;

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times." (*Ibid.*, 124:40-41.)

And then he here answered the question which is so often asked by people who are thinking about the temple or studying about it: Where did these ordinances come from? How were they received? The answer is given very briefly in the next verse:

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof [I would take that to mean the operation of the priesthood thereof], and the place whereon it shall be built. (*Ibid.*, 124:42.)

Again explaining why it is necessary to have temples, the Lord revealed this: "I command you again to build a house to my name, even in this place, [and then the reason] that you may prove yourselves unto me that you are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life." (*Ibid.*, 124:55.)

How wonderful it is to have these holy places in which to come and learn the marvelous purposes of the Lord. He has given us full evidence of the reasons for temples in another revelation, telling us that after the earth has filled the measure of its creation and its purposes, it shall be sanctified and glorified and made a fit abode for those who can earn a celestial life (see *ibid.*,

88:17-19); that those "who are of the celestial kingdom may possess it forever and ever; for, for this intent was it [the earth] made and created, and for this intent are they sanctified." (*Ibid.*, 88:20.)

Now notice this: "And they who were not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide by the law of a celestial kingdom cannot abide a celestial glory." (*Ibid.*, 88:21-22.)

There's the key! We are taught in these holy temples the laws of the celestial kingdom, so that we may not lose the divine blessings that are awaiting the faithful. So I say as we dedicate this temple,

let us dedicate ourselves and our substance and our time to serve on behalf of those who have passed on; for I doubt that any of us will bathe in much glory unless it is that we have made possible that same glory for others who have not the opportunity themselves. What must be done then?

Our duty is clear: We must seek the records of our dead; we must record them properly and accurately and have them cleared through the Genealogical Society. When the names are received, we must act in their behalf. Now we all know this, my plea is that we do it. I close my remarks with a similar admonition by the Prophet Joseph Smith in his epistle recorded in the 128th section of the Doctrine and Covenants:

"Brethren," he said, and he was

speaking of baptism for the dead and the salvation for the dead, "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them from out of their prison; for the prisoners shall go free." (*Ibid.*, 128:22.) May the bishoprics and stake presidencies and the other leaders be leaders in this respect and may all others be ready and willing to follow them and come to the house of the Lord that the dead may be redeemed, I pray humbly in the name of Jesus Christ. Amen.

SEEK FIRST THE KINGDOM OF GOD

DELBERT L. STAPLEY
OF THE COUNCIL OF THE TWELVE

● My brethren and sisters, this is a time to count our blessings, a wonderfully historic occasion, a time that in retrospect we will look upon with much joy and happiness. I'm grateful for the presence of President David O. McKay. I know how determined he has been to attend and participate in the dedication of this temple. He has done much in its planning, and it is fitting for him to be here, for us to be blessed with his presence, for him to speak to us and to dedicate this lovely edifice unto our Lord for sacred and holy purposes.

I bear testimony that Jesus lives. I know he is our Redeemer. I bear testimony to the work of the Prophet Joseph Smith. I have no doubt that God called and ordained him in the heavens above, that he came and, being true to his trust, the Lord committed to him the keys and the powers to establish this great latter-day work of his kingdom. I know all who have succeeded the Prophet Joseph Smith as prophet-leaders of this Church were divinely called, that God has been with them, and that God is

with our beloved President David O. McKay today. I know that he is inspired in the responsibilities of his great office. We have evidences of that so much as we associate with him and hear him so often say, "Brethren, this is what the Lord wants."

So, again I count my blessings: the blessing of church membership, the blessing of service, and the opportunity to enjoy all of these sacred temple ordinances which are so vital to the eternal welfare and happiness of mankind.

Monday evening Sister Stapley and I were invited to come out and view the temple at night. We took advantage of that opportunity. We had hardly left the motel when this lovely temple standing here on the hill lighted up so beautifully could be seen for miles around, a homing place, I'm sure, not only to us who are not acquainted with the area, but also to those who live here. It is a guiding landmark and a homing place to learn about the gospel and become acquainted with the holy ordinances which pertain to the house of the Lord.

When we arrived and entered the gate out front and caught our first full view of the temple with all of its charming lighting effects, it was a thrilling sight, brethren and sisters. I couldn't help just sitting there gazing and admiring its beauty. If it appealed to me that way, I'm sure it would appeal to those who are not members of the Church. I think my first reaction was, What a show place this is, then another quick thought, It is but a symbol, a stirring, motivating glimpse of the glory which is within the walls of this sacred edifice.

As I have visited the interior of the temple, again I realize that what I saw on the outside, beautiful landscaping, effective lighting, is but a reflection of all that is holy and sacred here on the inside. The pleasing appearance of the temple and the temple grounds is indicative of the beauty and spiritual grandeur within. All is in harmony with the sacred and divine purposes of God's sanctuaries. The inscription "Holiness unto the Lord" over the entrance expresses beautifully the sacred character of the temple

work and service. It seems to me that this temple stands as a representative of the Church in this the San Francisco Bay area. It is here to bless people. It is here where we can come not only to do work for ourselves and for our dead, but also to meditate upon the work of the Lord, to meditate upon the purpose of life, to make resolves to bring our lives in harmony with the divine will.

I would like to express a few thoughts which have come to me as I have listened to the speakers and the dedicatory prayer. All the things that we have heard here are good. I am sure all of us have made resolves in our own hearts that we will bring our lives more in harmony with the divine will. I have made that resolve; if I can be more effective in my work, I will try very hard to do so. All the impressive things said here have indicated to me that our first allegiance as members of the Church is to the Church itself.

The Savior said, "... seek ye first the kingdom of God, and his righteousness; ..." (Matt. 6:33.) The Savior himself placed the kingdom of God first, and in placing it first he so lived, he so acted, he so accomplished, setting a wonderful example to all of us to give our allegiance first to the Church and kingdom of our God.

The Apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Rom. 1:16.) Brothers and sisters, we should never be ashamed of the Church. It is the greatest thing we have in life. There isn't anything to compare with it. I am sure we are not ashamed of the gospel, for, like the Apostle Paul, we know that it is the power of God unto salvation. And if we are not ashamed of it, then we should not be ashamed to teach it. And if we are not ashamed to teach it, we should not be ashamed to live it. The power of our example is our most effective teaching tool. If people see what the benefits of the gospel have done for us in our lives, they will desire to enjoy the same opportunities, the same blessings that you and I enjoy. And then in so living we make ourselves worthy for the blessings of God's temples, where we can prepare ourselves for eternal glory,

which is the greatest of God's gifts to his children.

We cannot give first allegiance to the Church and divide our talents, abilities, and time in the affairs of men. The Savior said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) And how true that is, brothers and sisters. I have seen in those who give themselves completely to politics that their political affiliation and devotion to this great public interest oftentimes lessens their church activities and devotion.

I am not talking against our people interesting themselves in public office and running for public office. I think we should do so. We should have a voice in government. The principles, standards, and ideals of the gospel which we know are true should be carried with us into public affairs so that our voices might be heard, and it can be recognized that we stand firmly for that which God has revealed.

The Lord has counseled that we should be interested in good, wise, and honest men for public office. He has not tied us to any political organization. Those who seek public office must affiliate themselves with one of the two national political parties, but that doesn't mean one must go along one hundred percent with a political organization or party if it is not promoting that which is right and best in policy, principle, or standard for the people it seeks to represent.

The Lord has stated that the Constitution of this great land should be upheld. I've often thought that there isn't much difference really between the Constitution of this land and the Ten Commandments the Lord gave Moses, because both are given of God. The Ten Commandments through the centuries have not been changed, and I think the Lord doesn't intend to change the Constitution until Christ returns again and the kingdoms of this world become the kingdom of our God, and Christ shall rule over them.

I think we cannot divide our attention between the orders and societies of men because the work of the kingdom is too important

today. We heard yesterday and today about the closeness of our Lord's second coming. As President Brown put it, we are 134 years closer now to the coming of our Lord than the time this Church was organized in the year 1830. Again, our first allegiance should be to the Church, and it is entitled to our full devotion, our good works, our time, and our talents.

I know, however, there are many of our people who are interesting themselves in man-made institutions, and I sincerely feel we must be careful in this regard. Man-made organizations do not have the gospel plan of life and salvation as we have in the Church. They do not have the God-revealed plan of life. For many men such organizations are an outlet and an opportunity for them to serve their fellow beings. We would say: The Lord bless you in the service you give to these well-intended man-made institutions. But as far as the membership of the Church is concerned, it seems to me, again because of the importance of our work in this the last dispensation of God's providence to man, that we should give our full devotion and our full effort in spreading the gospel message of peace and salvation to all people throughout all the world. This is the responsibility of the latter-day kingdom of our God as I understand it to be.

Again, we cannot afford to divide our attention and our allegiance between the things of man and the things of God. Sometimes if we do so it comes in conflict, and then it's a matter of choosing, and unless we are strongly grounded in the faith, we might choose unwisely. Our path of safety, my brethren and sisters, is in this Church of our Lord.

Now, this leads to another thought which was expressed by President David O. McKay in one of the recent general conferences of the Church, that we should work for the glory of God in our personal lives. Our Savior is the great example to us in this respect, for he came, he said, not to do "... mine own will, but the will of the Father which hath sent me." (John 5:30.) At the age of twelve he was found by his parents in the temple asking and answering questions of the learned. When he came

to John the Baptist to be baptized of him, he glorified his Heavenly Father by obedience to this gospel ordinance. After he received this sacred ordinance of the gospel, which he did in order to fulfil all righteousness, the heavens were opened, and a voice declared, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

Later he was tempted of Satan, and Satan offered him the kingdoms of the world and all the glory of them if he would just bow down and worship him. This our Lord refused to do; he realized the importance of his mission, the work that his Father had given him to do, and having that knowledge and that faith, he resisted the temptation, and God honored him by sending angels to minister unto him.

The Lord honored him again when Peter, James, and John went with him on the Mount of Transfiguration and Moses and Elias appeared to them. And when he permitted himself to be crucified between two thieves, giving his life to atone for the sins of man and to redeem them from the effects of the fall, with hope of salvation and exaltation, he fulfilled worthily this assignment of his Father. He permitted man to take his life when he had the power to prevent it.

Again he honored and glorified his Father. When he broke the bands of death and came forth from the tomb and was received up into the heavens, God honored him by placing him upon his right hand and gave him all power and dominion. Our Savior, therefore, is our great and true example, brothers and sisters, as we work toward the glory of God in our personal lives. To me this dedication to duty and purposes ties in effectively with the Christ's statement, "... seek ye first the kingdom of God, and his righteousness; ..." (Matt. 6:33), meaning our first allegiance is to The Church of Jesus Christ of Latter-day Saints.

I think of the parable of the vine which the Savior gave; there isn't time to review it, except to quote what the Savior said, that "... He that abideth in me, and I in him, the same bringeth forth much fruit; ..." (John 15:5) and then ended his parable by saying, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (*Ibid.*, 15:8.) We, therefore, glorify our Heavenly Father by bringing forth good fruits. We cannot glorify ourselves, but in glorifying God by doing his will, keeping his commandments, and proving ourselves faithful and true,

then God in turn will glorify us as he glorified his Beloved Son, our Savior. I reemphasize, brothers and sisters, that our first allegiance is to the Church. We work to glorify God in our personal lives by doing the things that our Heavenly Father would have us do, even as Christ glorified his Father in his personal life.

This is our great responsibility. This gospel is to be preached in all the world as a witness unto all nations, and then the end shall come. This Church has the responsibility of preparing the people of the Church and of the world for the glorious second coming of our Lord and Savior Jesus Christ. Here in the temples the lessons of life are taught us. We understand the will and purpose of God. We know what is expected of us. It is important that we return to the temple as often as we can and be reminded of the sacred nature of the covenants and the obligations we have received. They become a safeguard and a protection to us. Therefore, it is important that we refresh our memories and keep before us always the sacred nature of these covenants and obligations. I bear witness to the truth of these things and do it in the name of Jesus Christ. Amen.

"ACCEPT, O LORD, OUR OFFERING OF THIS HOUSE"

SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE

● President McKay and beloved brothers and sisters: For twenty-one years now I have been under the influence of this great prophet who sits with us today. I have been exalted under his personality and inspired under his prophetic leadership, and again now for three days we have sat together in this holy edifice, and I feel to sing again and again: "We Thank Thee, O God, for a Prophet."

Yesterday as President McKay was telling the story of doubting Thomas, it took me back twenty-

one years when I came into his office, frightened, apprehensive, and in awe; and as we stood together in his room and as he gently laid his hand on my shoulder, he told me the story of Thomas and of his doubts and his fear and misgivings. I had come feeling quite totally inadequate for the great work to which I had just been called, but when I felt the slight pressure of his hand on my shoulder and he looked into my eyes and gave me this story of Thomas, it gave me courage.

As the choirs have sung in each session, "may our offering by him be accepted," I thought how sad and terrifying it would be should our Lord not be willing to accept this offering. Then I remembered back in church history when President Brigham Young wrote a letter to President George A. Smith who was then in Washington, DC; this was in 1857, and he said, "The bread and cup we have withheld from the Saints for some months to afford them space and time for repentance, restitution and when

ready for a renewal of their covenants." Suppose he should withhold from us our privileges—Sacrament meetings, stake conferences, the Sacrament itself, our assemblies. Suppose he would not permit us to open these temples. Sometimes we appreciate our blessings by our deprivations. When we hear ex-communicants beg and plead for the return of privileges of partaking the bread and water, of wearing the garments, of attending their meetings, and of asking and answering questions, even, in the assemblies of the Saints, then we begin to realize, perhaps, the great blessings that we do enjoy.

It is comforting to have the prophet of the Lord ahead of us, leading us with the light of revelation which dispels darkness. The Prophet Amos said,

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Then the Prophet Isaiah said, as he envisioned this loss of prophetic leadership, "We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day, as in the night; we are in desolate places as dead men." (Isa. 59:10.) Then I realized how you and I are so blessed in this glorious day, so greatly blessed to have the light of the gospel and inspired leadership which is not deceived nor led astray. We have the revelations of God, and they are constant.

In a statement of one of the early brethren, he said that:

"Some have deceived themselves with the idea that because revelations have not been written and published, therefore there has been a lessening of power of the Church of Christ. This is a very great mistake. . . ." (George Q. Cannon, *Gospel Truths*, p. 328.)

And again he said:

"Read the discourses of the First Presidency and the Twelve, and you will see that they are filled with revelation, with light, with knowledge, with wisdom, and with

good counsel unto this people. Have this people ever seen the day when the counsel of God's servants has not been sufficient to guide them in the midst of difficulties? No; we never have. There has not been a single minute that this people has been left without the voice of God; there has not been a single minute since this Church was founded to this time that the power of God has not been plainly manifested in our midst. . . ." (*Ibid.*, p. 332.) And revelation, of course, dispels the mysteries and clears them up.

As the brethren in previous sessions have talked about the Tabernacle in the wilderness and temples at various times, I was reminded that the Lord did accept those edifices. The one in the wilderness had been covered by a cloud in the day and fire by night "and the glory of the Lord filled the tabernacle." (See Exod. 40:34-35, 38.) And then again in later days, the Lord said, "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." (1 Kings 9:3.)

And then he said, "Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

"For behold, I have accepted this house, and my name shall be here; . . ." (D&C 110:6-7) and that was the Kirtland Temple. And then I noted that each temple in its turn was received by the Lord.

En route to this temple, which has been this week dedicated, I found this little statement from Brigham Young in which he said, speaking of the Salt Lake Temple: "I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I have never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. . . . I will say, however, that it will have six towers, to begin with, instead of three. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the center of Temples we shall build, and, on the top, groves

and fish ponds. But we shall not see them here, at present." (*JD*, 1, 113; also *Discourses of Brigham Young*, p. 410.) This temple has a tower in the center. It is to the President to receive the revelation for the construction of a temple. It is for the people to build the temple, and then it is for the people to dwell in and work in the temple of the Lord.

It is necessary, of course, that we be worthy to come into the temple. And one of my favorite series of scriptures I should like briefly to mention here. After John had had his marvelous revelation and had seen the Savior, then he carried forward with a plea to all of us in ancient and modern days, and he said, ". . . To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7.)

Again, "He that overcometh shall not be hurt of the second death." (*Ibid.*, 2:11.)

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (*Ibid.*, 2:17.)

And again ". . . he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

"And he shall rule them with a rod of iron; . . .

"And I will give him the morning star." (*Ibid.*, 2:26-28.)

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (*Ibid.*, 3:5.)

He said to the people of Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." (*Ibid.*, 3:4.)

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (*Ibid.*, 3:12.)

Brothers and sisters, may we fol-

low the leadership in this Church. May we be grateful for the inspired, prophetic leadership we have, and may we live worthily so that we may enter this and all the other temples to do the work for

which they have been built. I bear my testimony of the divinity of the calling of this great Prophet who sits behind me and of the divinity of this, the work of the Lord Jesus Christ, and of the assurance that no

one will ever miss any privilege or blessing for which he keeps himself worthy and as he complies with all requirements. I bear my testimony in the name of Jesus Christ. Amen.

IN THIS HOLY HOUSE

THOMAS S. MONSON

OF THE COUNCIL OF THE TWELVE

● President McKay, my heart is full as I stand before you. This day, my brothers and sisters, I feel increasingly my dependence upon the Lord. This is a most sacred and solemn occasion.

Gracing the entrance to the harbor of New York there stands a massive statue of copper and iron, a gift from the people of France. The statue is a famous lady, a torch held aloft in her right arm, a tablet securely held in her left. Her name is Liberty. Through the years, she has beckoned to many hundreds of thousands of human souls and held out to them a promise of opportunity, the blessing of a new beginning, the vision of a new life.

Inspired by this sight, the American writer Emma Lazarus wrote the immortal lines which are now emblazoned on a stone tablet at the main entrance to the Statue of Liberty.

"Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore.
Send these, the homeless, tempest-
tossed to me,
I lift my lamp beside the golden
door!" ("The New Colossus.")

Today, on this side of the continent, within sight of the entrance to America's greatest Pacific port, there stands completed and dedicated a lamp beside the Golden Gate. The world will refer to this imposing edifice as the Oakland Temple of The Church of Jesus Christ of Latter-day Saints. People will marvel at the beauty of this stately building, the well-manicured

lawns and shrubs which adorn the grounds, and the lofty spires thrusting upward to the heavens. But to those assembled here today, who know and appreciate the true purpose of the temple, we could say to the world, "That famous Statue of Liberty which marks the entrance to America's Atlantic port may depict and symbolize the opportunities and blessings of this life, whereas this holy house brings the hope of eternal opportunities, eternal blessings, and eternal life."

True followers of the Savior, those who really love him and keep his commandments, are vitally concerned with eternity and eternal things. As Paul declared to the Corinthians: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15: 19.)

In this holy house, which by revelation must be "... a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, [and] a house of God"; (D&C 88: 119) two twin eternal principles go hand in hand—temple work for one's self and temple work for one's kindred dead.

A meaningful appreciation for these principles of family work can best be taught in the family circle. Our homes are the laboratories of our lives; what we do there determines the course of our lives. Despite all new inventions, modern designs, fads, and fetishes, no one has yet invented or will ever invent a satisfying substitute for one's own family.

Within the sanctity of the family circle, we can effectively develop an understanding and an insight into the faith and devotion which

prompted our forefathers in obedience to God's command to give of their meager substance, the earnest labor of their hands, and in some instances the sacrifice of their lives that the Lord's house might be properly built. It was so at Kirtland, at Nauvoo, and at Salt Lake City where forty years were required in the building of the temple. It has been so elsewhere. When we truly appreciate the spirit of the pioneers, we desire to pattern our lives after their noble example. Would we like to be pioneers? Would we desire to leave such a rich heritage to our posterity? Webster defines a pioneer as "one who goes before, showing others the way to follow." When we worthily come into the house of God and here receive our endowments and sealing blessings, and when we come here regularly to perform the work for our kindred dead, we become pioneers, because we literally go before our children and show them the way to follow.

As Latter-day Saints a great deal is expected of us. Marriage after the way of man might be satisfactory to the world, but not to Latter-day Saints, for the Lord told the Prophet Joseph, "For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. . . .

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:3, 10.)

How I hope that all of our young people will come to a realization that this is the place where they should marry. When we truly understand and appreciate the purpose for which temples are built,

we will not want to be deprived of the blessing of coming herein. When our family units are blessed by eternal covenants, we can avoid the pitfalls and the quicksands that bring to ruin many marriages, for temple marriage, eternal marriage, is based on true love.

Our lives will have some days that will be glorious, full of hope and opportunity, and others, perhaps, that may be dismal and filled with discouragement. But through it all there is no need for anyone of us to lose his way.

Recently I was reading an account of Francis Chichester and his crossing of the Atlantic Ocean in mid 1962. He was all alone in his 28-foot sailboat, and all around him the sea met the sky in an unmarked horizon. But he was not lost. He had a compass. His course was charted. The stars were overhead.

The holy endowment that we receive in this temple or in the other temples can well be the compass for our lives. Our course, our eternal course is charted by the scriptures and the voice and inspiration that have come and continue to come from the heavens to God's prophets and, in answer to humble personal and family prayer, will ever guide us back to our eternal home. We need but do our part. However, that ancient principle is still true that nothing can be had for nothing. All blessings are predicated on obedience to law. "For all who will have a blessing at my hands," sayeth the Lord, "shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (*Ibid.*, 132:5.)

Yet today, in the very shadows of our temples, many of our young Latter-day Saints are failing to choose temple marriage. I am afraid that some of them are caught in the whirlpool of status seeking. While fathers drive stately cars and mothers open their homes to admiring inspection, some lose their sons and their daughters, for children learn to judge by the symbols people display rather than people's individual worth.

An appreciation for the temple endowment and the sealing ordinances will bring the members of our families closer together, and

there will be quickened within each family member a desire to make available these same blessings to our loved ones who have gone beyond. We will come to say with George Eliot, "I desire no future that would break the ties of the past for heaven would not be heaven without family and friends."

President Joseph F. Smith advised the Latter-day Saints, "This gospel revealed to the Prophet Joseph is already being preached to the spirits in prison, to those who have passed away from this stage of action into the spirit world without the knowledge of the gospel. Joseph Smith is preaching that gos-

AT OAKLAND

BY S. DILWORTH YOUNG

*Temples are for the faithful,
The believing.
This one stands to serve the be-
lieving,*

And the faithful.

*Think now of the unnumbered dead
Waiting—
Waiting for their children
Or their children's children,
Or for generations of children.*

*Long gone is time,
And some have waited long—
Are waiting now.
They see this temple from their
spirit world;
They see their children walking in
the dark.
"How long, O Lord," they seem
to say,
"The time is long—long gone—
Since Malachi declared those false
words."*

*What, then, is our part?
To seek the children of those wait-
ing ones.
To find them, teach them.
Bring them to the fold of Christ,
Whose work it is.*

*This done,
They will find their place,
They will enter here,
And link by link
Forge everlasting bonds
And thus release to life—
To everlasting life—
Their kindred dead.*

pel to them, so is Hyrum Smith, so is Brigham Young, and so are all of the faithful apostles that lived in this dispensation under the administration of the Prophet Joseph." (MIA Conference, June 5, 1910; *The Improvement Era*, 13:1058.)

And as we here perform the vital ordinance work for our departed loved ones, President Smith said, "Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them and they shall hear in the spirit world of the work that has been done for them by their children here, and will rejoice with you in your performance of these duties." (*Conference Report*, October 1916, p. 6.)

This vicarious work must be carried forth in the same spirit of selfless devotion and sacrifice that characterized the life of the Master. It becomes easier for us to do our individual parts in this vital work when we remember that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

As we leave this beautiful temple today, and each time we gaze upon this holy house, may we be reminded of the eternal opportunities which are found inside, not only for ourselves, but also for our dead.

Let us be mindful that decisions pertaining to the temple are eternal decisions with eternal consequences.

In one of Christopher Marlowe's plays, *The Tragical History of Dr. Faustus*, there is portrayed an individual, Dr. Faustus, who chose to ignore God and follow the pathway of Satan. At the end of his wicked life and facing the frustration of opportunities lost and punishment certain to come, he lamented, "There is a more searing anguish than flaming fire—eternal exile from God."

My brothers and sisters, just as eternal exile from God is the most searing anguish, so eternal life in the presence of God is our most cherished goal.

With all my heart and soul I pray that we might persevere in the pursuit of this most precious prize, in the name of Jesus Christ of Nazareth, our Savior, our Redeemer whom we serve. Amen.

"...THE LORD HATH SPOKEN..."

LEGRAND RICHARDS

OF THE COUNCIL OF THE TWELVE

● Brothers and sisters, I feel humble in standing here this day upon this holy and sacred occasion and in your presence and in the presence of our prophet.

Each of the brethren who have spoken has expressed his gratitude to the Lord that President McKay has been privileged to be with us and participate in these dedicatory services. I am sure that each of us has had a prayer in his heart for a long time that he would have this privilege, and the Lord has magnified him, and for that we thank him.

I feel to extend my congratulations to all of you good people and those whom we have met prior to this session and those who will follow for your contributions to the erection of this magnificent edifice to our Father in heaven.

I think of the words of the Psalmist; all of the prophets have seen our day, and in the fiftieth Psalm we read these words:

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

"Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:1-2.)

Brother Monson has indicated the impression that this building will make upon the minds of the people. Just think of the hundreds of thousands who have been here to inspect it. Think of the millions who have been to the church exhibit at the New York World's Fair. The attitudes of people are changing. "Out of Zion, the perfection of beauty," God is shining to the world in the accomplishments of his people and in such things as the building of these holy temples and the great work of our missionaries.

I think of the words of President Brigham Young at the laying of the cornerstone of the Salt Lake Tem-

ple, when he made this statement:

"This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever has transpired, or will transpire among the children of men, while the earth continues in its present organization, . . . an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past." (*Millennial Star*, July 16, 1853, p. 450.) What a statement, when we stop to analyze it.

Then think of the words of the prophets such as Isaiah. Imagine the Lord letting Isaiah look down through the stream of time over three thousand years to see the latter days, and you remember he said:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . ." (Isa. 2:2-3.)

Now, I think the temple in Salt Lake City is "the mountain of the Lord's house" referred to by Isaiah, and all these other temples that have been added since and those that will be added are but an expansion of the work that this great prophet must have seen would cause men to gather from all over the world to the holy temple, the house of the God of Jacob, for the blessing they might receive in that temple.

Remember when Nicodemus came to Jesus by night and said, ". . . we know that thou art . . . come from God: for no man can do these miracles that thou doest, ex-

cept God be with him." (John 3:2.)

Jesus didn't start on some great oration of life. He said, "Except a man be born again, he cannot see the kingdom of God." (*Ibid.*, 3:3.)

And Nicodemus could not understand. You remember his statement. And then the Savior repeated, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*Ibid.*, 3:5.)

And then Nicodemus couldn't understand, and Jesus said, ". . . We speak that we do know, and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (*Ibid.*, 3:11-12.)

The entrance into the kingdom is what Jesus described as the earthly things, being born again of the water and of the Spirit; and here in these holy temples we learn of the "heavenly things" that have been revealed to contribute to our exaltation. You recall when the Apostle Paul was caught up into the third heaven and the paradise of God, he was not permitted to write the things that he saw, but he did say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

No man can conceive here in mortality what God has prepared for those who love him, and in his holy temples are the places in which we learn of the heavenly things that will prepare us to enter into that third heaven that Paul spoke of, and it is a marvelous thing when you think of how broad the gospel plan is.

Jesus, remember, said that ". . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

And then he goes on, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; . . ." (*Ibid.*, 5:23-29.)

And so the plan is not just for this life, it is for the other as well. Remember what Paul said, that the Lord had revealed ". . . the mystery of his will, . . .

"That in the dispensation of the fulness of times [and we are privileged to live in that dispensation] that he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (Eph. 1:9-10.)

There has never been a program that we know of, no other church in the world has a program, to unite all that is in the heavens above with that which is here upon this earth. No wonder President Young made a statement like this. He said that he had studied the gospel for twenty-one years as he had traveled by day and by night, by land and by sea, as religiously as any man ever studied any branch of science. He said he had only got to the ABC's. No wonder we have so much that the world knows not of, and I thank God for it.

Now in these dedicatory services, our worthy President has expressed the thought that there are unseen visitors here—the prophets who have lived in this dispensation, maybe our loved ones. And he has indicated that the veil might be very thin, and I want to bear my testimony to you that I think the unseen powers that are operating in this world to help to bring about the fulfillment of the Lord's promises are far beyond our ability to comprehend and understand. The old prophets said that in the latter days the Lord would pour out his Spirit upon all flesh and the young men should see visions and the old men should dream dreams. (See Joel 2:28.) And so think of what has happened since the Father and the Son appeared to the Prophet Joseph Smith by the pouring out of his Spirit upon all flesh in order to bring about his purposes so that we could do the things that we do now. Think of our means of travel, our means of communication—these microphones here that carry the voice and now carry it all over the world. I have a little thing here in

my pocket that is to me a miracle. See that little film. On that film is the entire Bible, over twelve hundred pages. Think of what that means in this great microfilming program of the Church to gather together all the records of the world where we can put them away in our libraries, and then by blowing them up, we can read everything that is on them. It is a marvelous work and wonder.

Now, I like also to think of how marvelously the Lord has moved upon the hearts of the children of men all over this world since Elijah came to turn the hearts of the fathers to the children and the hearts of the children to the fathers, to gather genealogy and to write records. We are told that at that time there were no genealogical associations and libraries except for royal families, and now records are being written by the thousands and the hundreds of thousands, and many of us have had our own personal experiences. I would like to relate a few that have come to my attention.

When I went on my first mission to Holland, there were three of us who went to that land—a brother from up in Idaho and one from Spanish Fork, Utah—we landed in Rotterdam. One of them was sent up to the north, and I'll talk of him because he had a German name and when he was called to go to Holland his people were disappointed, feeling that he ought to go to Germany where he could look up the genealogy of his father's people. And when he arrived in the northern part of Holland, what we call Groningen, he was sent out into the little city of Veendam, and he and his companion went looking for a place to live—furnished rooms. This young man said to his companion, "This looks like a nice place; let's go in here." And after he had been there a few weeks, he found that a record of his father's people had been brought across the border out of Germany, and the father's family never knew that their people had ever been in Holland. Think of the inspiration of God that led the President to send that boy to Holland, and the inspiration that guided the president of the mission to send him up into the north, and the inspiration that guided the district president to send him to the

little city of Veendam, about 60,000 people at that time, and the same inspiration that led him and his companion to the very house where he found that record. He died over there with smallpox.

I was present at his burial, and the city was going to burn the book. The district president said, "If you do, it will cost you \$500." They said no book is worth that much, but they fumigated it page by page in order that the work could be done, and the book is in the hands of the family. I could tell you more about that, but there isn't time.

When I went on a short term mission back in the East a few years ago, one of my companions out of Idaho was set apart for his mission by my father, and among other things Father told him that he would not only do a great work for the living, but that he would also do a great work in gathering genealogy of his father's people. Now that was a statement to make, wasn't it? And after we had been there a little while, we had a storm—and it surely does know how to storm back there. I said, "I guess we'd better go in the library and see what we can find about your father's people." We found a book there with thousands of names in it that had been gathered. His name was Wadsworth and went back into the Longfellow family. Then we went up into Boston to try to find a copy. The publishing house had gone out of business. We went to a secondhand bookstore with high walls and a ladder running along it. The owner said, "I believe I have one of those books." He crawled up the ladder, brought the book down, dusted it off, and for twenty dollars this boy got a record of his people with thousands of names. Do you think that those things are just accidental or just happen?

Under the inspiration of the Almighty, we brought in a new convert down in the South while I was there. He went into the library in Jacksonville to look up the record of his people. He found a book that had been published by a judge in Texas by his name. The foreword said: "This book has been published at great expense and time on the part of myself and my wife, and why we have done it we do not know, but we trust that in the providence of the Almighty that it may

sometime serve a useful purpose."

When I was president of the stake in Los Angeles, we had a meeting of our stake genealogical committee. The chairman of the Los Angeles library was there, and we talked about gathering genealogy. He said, "I don't know what it is. I have spent thousands of dollars gathering genealogy of my people. I have my vaults full of parchments and records." He said, "I don't know what good they will ever be, but I have a mania to do that," and I took the privilege of explaining to him that someday he would realize that he had been a partner with Elijah the prophet and he hadn't known how much his influence had spread over this earth and had moved upon him.

I met a man in Portland, Oregon, who had traveled all over the United States gathering genealogy of his people. He said, "Why I have done it I do not know."

We have a record prepared by the Richards family back in the East containing pictures of our grandfathers and thousands of names they have gathered, and you can read the history of these men and their genealogy and what they have accomplished. Many of them were ministers, and I have compared them at times with such

men as my cousin, Stephen L. Richards; and then as President Joseph Fielding Smith said in his talk here the other day, many of them were noble and great men that God raised up as great leaders among his people before the gospel was here, who will be waiting to have their temple work done for them.

I have one other thought I would like to leave with you. Over in Holland we had the old prison in The Hague, and there the Dutch people fought an eight-year war to free themselves from the shackles of the dominant church, and many of them were put to death because of their faith. They had all kinds of instruments of torture. The persecutors would stand them up and let cold water drip on their heads until they would just go crazy. They would put them on a rack and break their arms and legs or put them over a rack and then turn the wheel that would pull their bodies apart. They had a steel plate that they would make red hot and force the people to walk over it barefooted. If it didn't burn their feet, then they were innocent. Then others were condemned to die by starvation. They were placed in a room with pipes running from the kitchen where they could get all of the fumes from the cooking, and

yet they couldn't get anything to eat. And right outside of that prison is where two of the DeWitt brothers were hanged right before the people for no other reason in the world than that they insisted on serving God according to the dictates of their consciences.

We have been in the old home town in Holland of our Pilgrim Fathers before they came to this land that they might worship God according to the dictates of their own consciences.

Isn't it wonderful that the Lord has made provision that the temple work can be done vicariously for such faithful people who showed such great love for the Lord, and that, as the prophet of old has indicated, we can become saviors upon Mount Zion.

What will it mean when we stand in the presence of our loved ones and know that we have been privileged to be saviors unto them?

May God help you now to realize what this building means to each of you who have contributed to it, that you may come often, that you may get the dividends on your investment; and may God bless you for all you have done, I pray and leave you my blessing in the name of the Lord Jesus Christ. Amen.

THE OAKLAND TEMPLE- CULMINATION OF HISTORY

HOWARD W. HUNTER

OF THE COUNCIL OF THE TWELVE

● It is humbling and I might say frightening to stand in this holy place and raise one's voice in the presence of the prophet of the Lord and before you, my brothers and sisters. President McKay called our attention to the fact that there are many unseen guests with us on this occasion. He referred to former Presidents of the Church and others who are not now with us in mortality, but whose presence is felt. We have been reminded of the building of the Kirtland Temple

and the Nauvoo Temple, and . . . the early Saints, those who crossed the great American desert and came to the West. Before Brigham Young and that first party of Saints entered into the valley of the Salt Lake, there were already two companies of Mormons on the West Coast, here in California.

The first group came around the Horn and landed at Yerba Buena, just a short distance from where we are seated today, and within twenty-four hours after they

dropped anchor in this bay, the Mormon Battalion, the second group which came to California, commenced its great march of twenty-one hundred miles from Council Bluffs to San Diego. After coming up the coast and stopping to establish Fort Moore, the military garrison overlooking the sleepy little pueblo of Los Angeles, a contingent of men from the battalion was sent into the San Bernardino Mountains to cut and trim a great tree. They brought it back, planted

it in the ground on Fort Moore Hill, and raised the first American flag over that pueblo. No other march in the annals of military history equals that of the Mormon Battalion. Colonel Philip St. George Cook presented the battalion to General Kearney in Los Angeles by making the statement, "Bonaparte crossed the Alps, but these men have crossed a continent." (Daniel Tyler, *A Concise History of the Mormon Battalion in the Mexican War*, pp. 281-282.)

We read in history with great interest the voyage of Columbus across the Atlantic, which took seventy-one days, also the history of the Pilgrims who brought 128 colonists to the shores of this country, but this occasion today reminds us of those Saints who went around two continents, a voyage requiring much more time and greater distance than either Columbus or the Pilgrims. It took them 178 days, just six days short of six months to make their great voyage. This first Mormon migration to California had its beginning in New York at the time when the body of the Church was in Nauvoo, Illinois. The Saints on the eastern seaboard wanted to join the Saints in Nauvoo, but finances did not permit them to do so. It was finally decided to try the water route to the Pacific.

Parley P. Pratt wrote a letter in November 1845 to Samuel Brannan in which he said, "Our Apostles, assembled in meeting, have debated the best method of getting all our people into the far west with the least possible hardship. We have read Hastings' *Account of California* and Fremont's *Journal of Explorations in the West*, and we have concluded that the Great Basin in the top of the Rocky Mountains, where lies the Great Salt Lake, is the proper place for us. Fremont visited this place, and he says that the soil is fertile and traversed by many mountain streams. This will make it possible to irrigate during the times of drought. And so, it looks as if we will head for the mountains where Joseph so longingly turned his eyes during his life. I enclose to you a letter of instruction from the Apostles, authorizing you to lead the group of Saints in its exodus from New York City and the Atlantic seaboard. Brother Brigham is, this

day, sending a letter to my brother Orson, directing him to call a conference of all the Saints in your mission, to lay before them the plan to emigrate by water from New York." (Leo J. Muir, *A Century of Mormon Activities in California*, 1, 30.)

A conference was held in New York on the second Saturday in November in 1845 in which Orson Pratt talked to the Saints. He said, "I grieve to leave so many loyal workers that I have learned to love and depend on, but I must go home [that is, back to Nauvoo where he lived] to prepare our people and especially my own family for the long trek over the Great Plains which now faces us. We must leave by the first of February, in the dead of winter, Governor Ford [of Illinois] tells us. I want to warn the poor among you here not to try to go to Nauvoo with the idea in mind that the church will outfit you for the westward journey. The church cannot help you. Already we have more destitute there than we can take care of. To the rest of you I want to say that if you have enough means to buy horses, wagons, tents, equipment and food enough to get you to Nauvoo, then you will have more than enough to pay your passage by water to the west coast and it will be an easier journey. Besides, those of you who go by ship can carry heavy machinery, tons of seeds, and every manner of thing necessary to build up a new commonwealth, whereas we who go by land can take little with us. Brother Brannan is looking for a ship, although he has not found a satisfactory one yet. He will have one, we hope, very soon and we have therefore set the tentative sailing date from New York City for about the middle of January next. If a hundred and fifty passengers can be obtained, Brother Brannan can charter a vessel on that basis and your fare will be practically nothing and the voyage will not take more than four or five months. Brethren, Awake! Be determined to get out from this evil nation before next spring." (*Idem.*)

The ship *Brooklyn* was located and arrangements were made with her owner to outfit the freighter for this long contemplated voyage. The *Brooklyn* set sail from New York on February 4, 1846, with 239 pas-

sengers. All were members of the Church except four: the captain, the cook, a stewardess, and one other person. In addition to the personal effects of the passengers, the cargo consisted of tools and equipment to set up enterprises. A printing press and supplies, two sawmills, a gristmill, farm machinery and implements, blacksmithing tools, tools for carpenters and millwrights, turning lathes, sawmill iron, nails, glass, and many building materials were put on board. In addition to all these things, there was seed for planting, textbooks for schools, library books, two milk cows, forty pigs, and several crates of fowl.

The very day the *Brooklyn* sailed from New York harbor, the Nauvoo Saints commenced their crossing over the Mississippi River. It is interesting that these two events should take place on the very same day. The voyage of the Saints on the *Brooklyn* is a thrilling and fascinating story of people with a great religious purpose. Their journey, five or six times as long as the journey of the pilgrim fathers, is unique in the history of the United States. It is the longest voyage ever taken by a body of religious zealots in quest of a new homeland. Their story is much the same as that of those brave souls who crossed the plains under great hardship. There were births and deaths, and there was happiness and sickness, but in all a great spirituality. In the latter part of April the ship rounded Cape Horn and turned northward into the Pacific. It stopped at the Juan Fernandez Islands and then continued on to the Sandwich Islands, landing in Honolulu on the 20th of June. After ten days she set sail again and on July 31, 1846, came into Yerba Buena harbor which we overlook today.

There were other parties which had migrated into California ahead of the ship *Brooklyn*, but it was said that this group of Mormons was the first Anglo-American colonists to come to California by water. This handful of people more than doubled the population of Yerba Buena. The following Sunday on August 8th the Mormons began holding church services at Casa Grande, the large white house that Brannan had rented for his

family. This is said to be the first non-Catholic church service ever held in San Francisco.

The little outpost of Yerba Buena has since become the great metropolis of San Francisco, but its early history is interwoven with the activities of those early Mormon Saints. The historian Bancroft wrote an interesting paragraph in his history of California, saying, "Thus San Francisco became for a time very largely a 'Mormon' town. All bear witness to the orderly and moral conduct of the saints, both on land and sea. They were honest and industrious citizens, even if clannish and peculiar." (Hubert H. Bancroft, *History of California*, 5, 551.) The Mormons took up much of the land and building lots in San Francisco and on this side of the bay also. John Robbins bought the land south of Market Street in San Francisco and owned the land on which the great Sheraton-Palace Hotel stands. With his brother he bought a horse from an Australian ship and set up the first express business in San Francisco. John Burr built some of the first permanent houses that were ever built in San Francisco. William Evans owned the land at what is now Market and Van Ness and opened a tailor shop. The holdings of Samuel Brannan, of course, were fabulous. He published the first newspaper produced in San Francisco. If time would permit, we could trace the story of these early settlers which has had such a great effect upon early California history.

While this company of Saints was establishing itself here at Yerba Buena on the Pacific Coast, the Nauvoo Saints were commencing their great trek across the American desert. After reaching the valley of the Great Salt Lake, Brigham Young wrote a letter to the Saints in California in which he said, "We have been driven from the habitations of men, and hurled, as it were like a stone from a sling, and we have lodged here in this goodly place, surrounded by a munition of rocks, just where the Lord wants his people to gather unto; and we say unto you all and all the Saints in California, you are in a goodly land; and if you choose to come to this place, you are at liberty to come, and we shall be happy to receive you, and give you an in-

heritance in our midst; and if any emigrants should arrive upon the Western shores, let no one discourage them from coming to this place, if they wish to do so; not that we wish to depopulate California of all the Saints, but that we wish to make this a stronghold, a rallying point, a more immediate gathering place than any other." Then he used the words President McKay mentioned in his opening address and referred to as prophecy: "... and from hence let the word go out and in the process of time the shores of the Pacific may be overlooked from the Temple of the Lord." (*Journal History*, August 7, 1847, p. 10.) Today we overlook the very place where those Saints landed and overlook the Pacific as Brigham Young said it would be viewed from a temple of the Lord.

Last Monday at a press conference in Oakland, where representatives of the press services, reporters from the daily papers of San Francisco and Oakland and some television stations were present, President McKay was questioned about this and other temples. When it was explained to them that we had built fifteen temples in this dispensation, the reporters quickly asked, "What are your plans for the next temple?" President McKay stated, "We have no immediate plans at the present time."

I took President McKay's statement to mean that temples are built when there is a need. If we are honest with ourselves, it would be hard for us to say that there is a need for temples beyond those which have now been built. This is because of our failure as individuals and families to pursue our genealogical research with diligence.

It is hoped that all families will participate in the Family Home Evening program this coming year, and that in our family hour we will

consider genealogical research and temple work. I was greatly impressed by the challenge of President Tanner that we spend at least one day each month in the temple for our edification and blessing. He also called attention to the fact that we should be doing our own research. It is to this second part that I wish to call attention. We are blessed by attending the temple service, but the whole blessing comes from our own research coupled with it.

The Genealogical Society of the Church would like to extend an invitation to every member to make use of its facilities in compiling his records in preparation for the temple ordinances so that each will have a feeling of accomplishment as he enters these portals. This temple will be a great blessing to this area, and we hope your own genealogical library in Oakland will soon be qualified as a branch library of the Genealogical Society so that your work will go forward at a more rapid rate than in the past. May the work in this temple never be slowed because of the failure to do research.

I have been thrilled during these few days by the testimonies borne by my brethren from this podium. I would like to add my witness to their witness, that God does live and showers great blessings upon his children who are faithful. Jesus is the Christ, the Son of the Living God, and the work in which we are engaged is true. The work which will be done in this temple by those who are present today, joined with many thousands of others, will bring blessings to countless numbers of people, both to those who enter herein and to those who will receive the benefits of that vicarious work. May the Lord bless us, give us vision and the determination to be saviors on Mount Zion, I humbly pray in the name of Jesus Christ. Amen.



THE TEMPLE IN TERMS OF FAMILY LIFE

GEORGE ROMNEY

● We felt unexpectedly fortunate to be able to be here and were rejoicing at the privilege because we have spent our adult lives on the frontier of the Church, and this is the first opportunity that we've had to be present on such a glorious occasion. To be asked to say a few words is certainly overwhelming.

The Bible is clear in its record that God is no respecter of persons. As far as its record goes, it makes it clear that through the centuries God revealed through his prophets the particular truths that the people needed in their day and age to deal with the problems with which they were confronted. To me it has seemed illogical to think that such a Creator would fail to make available to his children at this particular time in the history of the world the knowledge needed to cope with problems far greater and far more complex and difficult than those ever faced before by his children. Consequently, it has always seemed to me in keeping with the biblical record that there should be modern prophets, and that these modern prophets should not only testify as to what the prophets before them have testified to, but should make available to us truths that are needed to help us to face the problems of our age and our time.

Now, it has also seemed to me that one of the great evidences of the prophetic calling of the Presidents of this Church has been the fact that each of them has provided ahead of the arrival of the conditions they envisioned the particular truths and emphasis on the particular principles that we needed to emphasize to avoid coming problems.

I well remember in my youth how upset many members of this Church were at the emphasis that

President Heber J. Grant placed on the Word of Wisdom. As we take a look at conditions around us today with youngsters who barely reach their teens forming habits that will deprive them of full physical health and therefore full spiritual capacity, it is clear that his message was timely and that it came ahead of the period of great-est need.

We have standing at the head of this Church today a prophet who represents, I think, more than any other President of the Church, the ideal family President. I don't believe anyone in the history of the Church has placed greater emphasis on the importance of family life than President McKay, and certainly his whole life is a living witness of the importance of the family. As you take a look at the problems of this nation in particular and the world in general, there is nothing more disturbing than the breakup of family life and the huge human and social problems that this is creating. As a matter of fact, the great threats of our age are not communism within or without, not atomic warfare, or contention over control of space. The great threats to the future of this nation and the future of this world are the declines in religious conviction, moral character, and family life. Certainly one of the great evidences of the fact that this Church is led by a prophet today, as it has been previously, is the unusual emphasis that President McKay has given to the importance of the family. Indeed this temple is here importantly because of what it represents in terms of family life on this earth and in the world to come. One evidence of the divine character of this Church is the fact that it gives the world at this time a higher concept of the

importance of the family, now and in the eternities to come. Certainly this higher concept of the importance of the family is one of the ways that we are helped to be better parents and, hopefully, to have better children, and not only is this new concept given, but as parents we are told in specific terms through modern revelation what our obligations are to our children.

I think another evidence of the prophetic calling of President McKay is this temple and the fact that in his period of presidency the world has begun to recognize the Church and the Church recognizes that it is a world church and not a sectional or nationalistic church. This Church is meant for all peoples in all places on the earth.

This nation's world leadership responsibility came along at about the same time that the Church began to reflect in its activities and its efforts a broader realization of its world responsibility. In this age of doubt and cynicism and confusion, blessed indeed are we to have through modern revelation scientific truth, political truth, economic truth, as well as religious truth, to help us in selecting those principles and means that can enable us to accomplish the goals of our Father in heaven and the goals of mankind through the centuries.

There need be no uncertainty on the part of any of us as to the mission of this Church or as to the mission of this nation because through modern revelation we know that both have a divine mission and a divine destiny.

This temple is here to enrich the spirituality of those who come here and through them the spirituality of those who live in this area, and this enrichment is needed for the Church and this nation to real-

ize their full purpose.

On this historic occasion it is my fervent prayer that this building will always be used by those of us who are members of the Church to realize its full potentialities in enriching our family lives here and in the world to come and that it may become a symbol to people throughout this area of the importance of a revival in good family life in this

great nation. Unless we can have such a revival we may well see our purpose and our destiny replaced by disaster because as we know this nation will be free as long as it acknowledges the Lord of this land, Jesus Christ. The world will find peace and the other goals of mankind only when mankind generally recognizes that these goals can be achieved only by acknowledging

Jesus the Christ as divine, the Son of our Creator.

I want to share with you my conviction as to the truth of these things, as to the prophetic leadership of this great Church, as to the vital importance of this temple and all it stands for in the enrichment of spiritual life and family life at our time of great need. I do this in the name of Jesus Christ. Amen.

ETERNAL ASSURANCES

RICHARD L. EVANS

OF THE COUNCIL OF THE TWELVE

● My beloved President McKay and my beloved brethren and sisters:

Many years ago, in the year 1836, the Prophet Joseph had a glorious vision concerning his brother who had passed away—which is well known to you and part of which I should like to recall at this time. He said:

"The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. . . .

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (DHC, 2:380-381.)

What an evidence of mercy and

love and the glorious provision of a Loving and All-wise Father for his children!

Some months ago, Sister Evans and I visited Alvin Smith's grave in Palmyra in a country churchyard. He died at about the age of twenty-five as I recall. We walked over the graves in that now-abandoned cemetery, looking at the headstones—those that were still decipherable. Many were weathered and worn and not readable. We noted the shortness of life, compared with ours, of most of those who lay buried there—infants a few days, a few hours old; some a few years; many in their teens; many in their twenties. I think in all our walking over that cemetery, we only noted one or two headstones of anyone who had lived past fifty years of age, and we came, of course, to the conclusion that it isn't the length of life in mortality that matters so much, but the readiness that matters very much, and the everlasting assurances that a Loving Father has given.

There are meetings and partings for all of us. We come into the world alone. Either we leave our loved ones at some point along the way or they leave us; and except for the glorious eternal assurances, how empty life would be. I can well understand the cynicism and the frustrations of those who don't have these everlasting assurances. If I

thought that each morning I awoke would bring me one day closer to the end of all that means the most, to the end of the sweetness of association with our sons and their lovely mother, of an awareness of life, of self, of the beauty of all things and the great, glorious expectancy of the future, I could wonder if the Creator knew his business. I wouldn't plan this way for my sons. Blessedly, he hasn't planned that way for us but has given us the glorious assurance that life and truth and intelligence and personality and limitless eternal opportunity and the sweetness of association with our loved ones are part of his plan and purpose, which gives it all such glorious, wonderful meaning.

Now, of course, there are laws and commandments and requirements: baptism is one; the temple endowment is another. Some would question these; some would think they are not so important; some would postpone them. But there are causes and consequences in all things. We choose one way, and we realize one result. We choose another way, and we realize another result.

One of the remarkable demonstrations at the Du Pont Exhibit at the World's Fair, which many of you may have seen, is that which pertains to two rubber balls which a demonstrator holds up, one in

each hand. One is made of natural rubber, one of synthetic rubber. Both are frozen to a very low degree, far below temperatures that are normally or naturally experienced on earth. The demonstrator then drops these two balls. The one made of natural rubber shatters as if it were fragile glass; the one made of synthetic rubber still bounces, retains its resiliency. One is made by one process, one made by another.

It is just as surely so in life everlasting as it is in these physical things. We choose, we live by our choices, and we realize the results. I have a great respect for scholarship, for the brilliant minds of brilliant men, but I've never known any man so brilliant that I was willing to entrust to him my everlasting life or the lives of my loved ones. I know of no way to live in these basic considerations, except by simple faith. I don't know enough to set aside any of the commandments of God or any of the requirements or laws that God has given. And since it has been said by him and his prophets that certain requirements are essential to realize our highest opportunity and highest happiness and the assurance of association with our loved ones everlastingly, who would be so foolish as to set these things aside? Who would be so foolish as to postpone them?

May I share with you two citations that we used on our CBS broadcast last Sunday. One is by Oliver Wendell Holmes, who said, "The great thing in this world is not so much where we are, but in what direction we are moving." This we followed with a sentence by William Nevins, who said, "He that waits for repentance, waits for that which cannot be had as long as it is waited for." It is absurd for a person to wait for that which only he himself has to do, can do. Each man, if he is wise, will look to himself and his life and to the commandments of God to see how he stands with respect to those commandments and those requirements. Said Carlyle, "Oh, be wise, all ye living, and remember that time passes. . . . Blind and deaf that we are; oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust-cloud and idle disso-

nances of the moment." There is great unwisdom in the postponement of essentials, both as to the living and the dead.

May I go back again to a sentence that I borrowed from President McKay at the recent general conference, which Brother Lee's comments yesterday reminded me of once more, about the hearts of the fathers and the children turning to each other, here and now, in this life, as well as in that which pertains to the hereafter. This is President McKay's sentence:

"No other success can compensate for failure in the home." (*The Improvement Era*, 67, 445, (June 1964.)) To paraphrase it, no other success can compensate for the loss of a place in the family circle of our Father. No other success can compensate for failure to find a place in our Father's kingdom. No other success can compensate for the loss of everlasting opportunities. God has given to this people through living prophets the fullness of the gospel, the requirements, the commandments, the ordinances, the means, and the opportunity, as evidenced here. I would plead against the postponement of any essential correction or redirection of our lives, or meeting of our obligations, or acceptance of the ordinances. The Lord God does not expect of us perfection at this point, but he does expect improvement and an honest sincere effort in performance.

Who after all would want to settle for second best everlastingly?

I leave with you my witness, with an expression of my affection for you and my pride in having a place in your fellowship, that God lives and did make us in his own image and did send his Son to redeem us from death and has promised unto us limitless everlasting opportunities and the sweetness of association with our loved ones, and has again given us the gospel, and the rest is essentially up to us.

May God bless and be with you, my brethren and sisters, and bless all of those who have an interest with us and bless all of God's children everywhere, that they may find their way back into that kingdom gloriously described by the Prophet Joseph, with their loved ones with them, not one missing. I pray in Jesus' name. Amen.

The Editor's Page

(Continued from page 93)

alive during those thousands of years. Your loved ones who died last week, last year, ten years ago—your mother and father, your child, your brother—are alive!

Immortality of the soul! It is a favorite theme of poets who are not members of the Church, and others throughout literature hear these words:

"Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."
(Longfellow, "A Psalm of Life.")

Christ's words emphasize this eternal truth: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

. . . that where I am, there ye may be also." (John 14:2-3.)

What a glorious work the members in this Oakland Temple District have done in participating in the erection of this holy house! They have accomplished it by giving of themselves, by living above the animal plane, by rising to that spiritual plane in which we can lose ourselves for the good of others. With all my soul, I say God bless you for what you have done!

Let me leave this thought with you this morning: Those who now take advantage of the house of God take upon themselves obligations when they kneel at the altar, and each couple becomes man and wife. Furthermore, this obligation reaches out telling the world that there is no death. We do live after death strikes us; it is but a passing from one of Father's houses into another—into other rooms more glorious.

God bless you! God help us to comprehend the significance and breadth, the expansiveness, the eternal nature of the restored gospel of Jesus Christ, I pray in the name of Jesus Christ. Amen.

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Since Cumorah

(Continued from page 103)

ing thee I have done what thou
desirest concerning Babylon to the
taking away of the seed of the
Chaldeans.

Book of Mormon:

All ye, assemble yourselves, and
hear; who among them hath de-
clared these things unto them? The
Lord hath loved him; yea, and he
will fulfill his word which he hath
declared by them; and he will do
his pleasure on Babylon, and his
arm shall come upon the Chaldeans.

Isaiah 49:1

King James:

Listen, O isles, unto me; and
hearken, ye people, from afar; The
Lord hath called me from the
womb; from the bowels of my
mother hath he made mention of
my name.

Septuagint:

Hear ye, islands, and give atten-
tion nations [or Gentiles]. 'For a
long time shall he stand,' saith the
Lord. From the womb of my moth-
er [or since I was born] he called
my name.

Book of Mormon:

And again: Hearken, O ye house
of Israel, all ye that are broken off
and are driven out, because of the
wickedness of the pastors of my
people; yea, all ye that are broken
off, that are scattered abroad, who
are of my people, O house of Israel.
Listen, O isles, unto me, . . . [The
rest is like the King James.]

Isaiah 49:13

King James:

Sing, O heavens; and be joyful,
O earth; and break forth into sing-
ing, O mountains: for the Lord hath

comforted his people, and will have mercy upon his afflicted.

Septuagint:

Rejoice, [O] heavens, and celebrate O earth, let the mountains break [out] in jubilation and the hills in righteousness; because God hath had mercy upon his people and the humble of his people he has forgiven.

Book of Mormon:

Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people and will have mercy upon his afflicted.

(To be continued)

(A comparison of the variations of these scriptures will appear next month.)

FOOTNOTES

¹R. Hausfeld, in *Mankind*, 6 (November 1963), p. 50.

²IOS (Serekh Scroll), IX, 21-22.

³*Ibid.*, IV, 5-6; VIII, 11-12.

⁴Matt. 17:9; Mark 9:9; Luke 9:36.

⁵Mark 11:33.

⁶*Clementine Recognitions*, I, 52.

⁷*Ibid.*, II, 4.

⁸E. R. Goodenough, *Jewish Symbols in the Greco-Roman Period* (New York: Bollingen Foundation, 1953), I, 18-19.

⁹*Ibid.*, p. 21.

¹⁰*Ibid.*, p. 19.

¹¹H. J. Schoeps, in W. D. Davies and D. Daube (eds.), *The Background of the New Testament and Its Eschatology* (Cambridge, 1956), p. 123.

¹²H. Nibley, in *Jewish Quarterly Review*, 50 (1959), pp. 99f.

¹³C. C. Torrey, *The Apocryphal Literature* (London: H. Milford, 1945), pp. 14f.

¹⁴R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), I, vii.

¹⁵Goodenough, *op. cit.*, p. 9.

¹⁶H. Nibley, in *Church History*, 30 (1961), pp. 12f.

¹⁷Origen, *contra Celsum*, in Migne, *Patrol. Graec.*, XI, 933.

¹⁸Above, note

¹⁹F. M. Cross, Jr., *The Ancient Library of Qumran and Modern Biblical Studies* (New York: Doubleday, 1958), p. 132.

²⁰*The Church News*, July 29, 1961, p. 10.

²¹Cross, *op. cit.*, pp. 128-144, discusses the subject at length.

²²*Ibid.*, p. 132.

²³*Ibid.*, p. 135.

²⁴"... the question of which witness is superior is another problem," *Ibid.*, p. 133.



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THE FATHER IN THE FAMILY



● As this page is being printed, the alert, active families of the Church have held four family home evenings. New to this tried and true family activity has been the commencement of a series of gospel lessons, one for each week's gathering, for use as circumstances suggest, as indicated in President McKay's introductory letter. This is in harmony with the great revelation that parents should teach their children to know the gospel, to accept its principles and ordinances, and to live by them. Many people have testified of the joy which comes from teaching the gospel principles to new members; fewer have spoken of the joy of bringing the same light of truth into the eyes of their own children. Often this pleasure has been left in the hands of the teachers of the various classes in the auxiliaries.

The lessons to be taught form only one phase of the teaching. These are, in a way, formal instruction in the sense that each explains a topic dealing with truth. But all the while there is a more subtle teaching going on. For whether the lesson be taught formally or informally, its value to the child depends on his relationship to his parents. Given a feeling of kinship to his father, a child is ready to absorb the teaching.

Success in this feeling of rapport does not come unaided. Fathers and mothers must exhibit to their children their own feeling of love for each other and the children. This is done in subtle ways and must be constantly practised by the parents.

Here are a few suggestions:

1. Father, arise and help with the children while mother is getting breakfast.



Photographs on these two pages feature the Robert J. and LouJean Tingey family, Holladay 9th Ward, Olympus (Utah) Stake. Children are: Robert (11), Richard (10), Stephen (7), Douglas (4), and Craig (1). The girl is Lori Stevenson (8), daughter of Mr. and Mrs. W. W. Stevenson.



2. If possible the family should eat breakfast at a table where all may sit together. The minimum for this is one meal a day. The nerves of mothers are calm if fathers have the small children under control.

3. Morning prayer should be said as the family gathers for breakfast. This should not be slipshod or hurried. Children take turns and should be taught for whom to pray and about what to pray.

3. Evenings, as father returns from work, he turns to and assists with the children. If he has meetings which force him to leave home, he may need to do some planning. Evening is when children need their fathers. Any mother needs a few moments respite while she puts the finishing touches on supper. This is the time to postpone the newspaper and the television.

4. Sunday morning father leads his sons to priesthood meeting and later, the whole family to Sunday School. After Sunday School—this is the time when dinner is to be served—an organized family effort will make the dinner time a happier time for everyone. After dinner many families sink into lethargy. The small children seek entertainment with children their own ages. Larger children often play rock and roll music or watch sports events or have other entertainment. Here is the greatest opportunity for parents to guide children in proper Sabbath observance and to cement their own relation to their children.

Proper activities with children during the week and on Sunday will give depth and meaning to the family home night. Wise parents will make the right things happen.



THE PRESIDING B

this I believe...

BY JOSEPH GERRARD STRINGHAM

● "God moves in a mysterious way his wonders to perform." (William Cowper.)

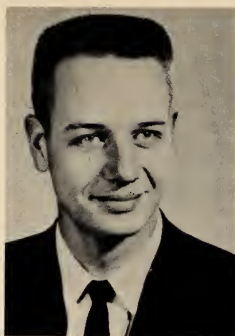
I am thankful for a vivid imagination which has accompanied me through my life. I believe that what I dream and imagine is an accurate measure of my potential. I am not limited except by the fetters on my imagination that I myself have put there.

God gave me several talents to develop that I may become an individual with a unique calling. I shall not, perhaps, ever attain all my childhood dreams, for I doubt that I shall be man enough actually to develop all that I could be. All that I am now I once dreamed I would be.

My parents kept me from being lazy by training me to work. I worked at one thing and dreamed another, and it wasn't long before I found out that I could use my energies pretending I was my imagined self. With a small amount of accurate pretending and a large amount of active work, I improved in school—I made new friends—oh, yes, I made mistakes too, but I grew both emotionally and spiritually.

I am thankful that there is a God who is interested in my development as an individual—to gain knowledge and experience. The Church of Jesus Christ of Latter-day Saints develops truth in youth. Purify thought to purify action. In growing up I heard and often read the words, "Be Honest with Yourself." That is what I have tried to do.

The gospel of Christ is of truth, of knowledge, of growth, of participation, of love, and of devotion to work.



Joseph Gerrard Stringham is the son of Mr. and Mrs. Howard B. Stringham of Bountiful, Utah. He graduated from Bountiful High School with honors in June 1963. He was President of The Chess Club. He studied Spanish and Arabic and went on a Student Tour of Europe and the Middle East. He was a Sterling Scholar in Industrial Arts but qualified in three other categories. Is an Eagle Scout and has his "Duty to God" Award. This past year he attended the University of Utah on a scholarship in the School of Architecture. At present he is to become a Missionary in the Southern Far East Mission.

I am thankful for the consequence of my imagination. What appeared to me as diverse and unrelated talents have been clarified after a year of college and travel. These accomplishments have been invaluable to me during this past year.

Bit by bit my testimony has grown through the successful application of gospel principles—a morning prayer to set me in the right attitude to receive another day—the sacred priesthood to stay worthy of using it at every opportunity—a moment to stop and recall my faith in Christ. There is the spiritual feeling I get, just like breathing air after a rainstorm, when the Holy Ghost leaves my mind clearer, sharper, and more convinced of what I know, all these flow into a testimony. My mission shall serve as another tributary to the river of testimony. And where shall this river go? I hold it as a duty that I should raise the family I shall have in continual sight of the gospel of Jesus Christ and bring others to a knowledge of Christ.

ISHOPRIC'S PAGE

Gerald R. Miller—I was born of goodly parents, February 21st, 1947 in Salt Lake City, Utah while my father was a student at the B.Y.U. I have three younger brothers: Bruce 16, Kim 10, and Kevin 4.

My father is Reid C. Miller, a Seventy in the Bountiful North Stake. He is presently on the faculty of the University of Utah, teaching in the Speech and Hearing Department.

My mother is Florence Mechem Miller, a teacher in our Ward Primary Association.



This I believe...

BY GERALD (JERRY) R. MILLER

● I have lived most of my seventeen years in Portland, Oregon, where my father taught in the Portland city schools and the Hosford School for the Deaf. It was in Oregon that I began to realize that Mormonism had much more to offer than other Christian religions. Our family has always been active in the Church and has practised living the principles of the gospel. Through the concepts, precepts, and examples set by my parents and taught by the Church and the power of the priesthood exercised on several occasions by my father within our family, my testimony has become a deep-rooted reality to me—roots that go back several generations. I owe much to my ancestors, for most of them were of good, sturdy, and faithful pioneer stock.

I am a priest in the Bountiful 27th Ward, a seminary student, and a senior at Bountiful High School. I am interested in vocal music. With it I enjoyed playing one of the leading rolls in Bountiful High's presentation of *Flower Drum Song* last spring. My further plans include a mission, then college with a degree in law. Of course, a temple marriage and a family of my own are special plans.

I am only seventeen. I have yet a lot to learn and to understand. I am curious and have a thirst to learn all I can about the gospel. But I have sufficient convictions and testimony now that I know and love the gospel that brings joy and hope and purpose to my life. If all the people of non-LDS religions could see and understand the plan the Church offers its members, they would take a second look on life and try hard to make their lives useful and satisfying. In practising and studying our religion, I can surely appreciate my membership. Living with the influence of the Church in our home, I have come to realize the many blessings that help to keep LDS families together. To me this Church gives purpose to life now and reason for preparing for eternity. With the gospel plan, we can look ahead to an exalted life of purpose and happiness.

Many people who don't understand our temple work think it strange and senseless. But to me it fits right into the great plan. The temples on the earth today make it possible for us to live with our families for eternity if we only obey and live the commandments given to us.

I want so much to know and understand the complete gospel plan, so I can instruct my family to try and work hard to obtain a happy eternal life.

A testimony of the family involves my parents and their experience with the power of the priesthood. Just four years ago, Mother became extremely ill just prior to giving birth to my (Continued on page 160)

To earn a friend

TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR

SUNDAY SUPPERS (to be prepared on Saturday)

#1

Chili Con Carne
(with corn bread)*
Raw Vegetable Plate
Ice Cream Soda

SUNDAY SUPPERS (to be prepared on Saturday)

#2

Party Stew on Rice*
Jello Fruit Salad
Rocky Road Candy (December
1964 Era)

SUNDAY SUPPERS

(to be prepared on Saturday)

#3

Pretty Pink Bisque*
Toasted French Bread
Pumpkin Chiffon Pie

SUNDAY SUPPERS (to be prepared on Saturday)

#4

Supper Supreme*
Green Salad
Chocolate Pudding Parfait

SUNDAY SUPPERS (to be prepared on Saturday)

#5

Creamed Chipped Beef
over Wafers
Pear in Lime Mold Salad
Hot Chocolate

The guests: (l to r) Brother and Sister Brent Davis, Brother and Sister J. Claire Maughan, and Brother and Sister Douglas Valadez, all of Laguna Beach Ward (Calif.)

● Once upon a time there lived a young couple in love with each other, but nevertheless very lonely. They had moved away from their home, parents, brothers, sisters, and friends to a town far away. The city was strange, in it each face a blank, no "remember when" with anyone. Each day stood alone and long, each person a casual nonentity. No such thing as a background, just blank grounds. No family to lean on. The streets were crowded with hurrying people, but their every destination was a mystery. Dozens, hundreds, even millions of people, and there was no one to care if they got up each day. No one to care, such sad words, but most of us at sometime or another in our lives have come as strangers to a strange town.

How true, no man is an island; each man needs a friend. It isn't fun to stand alone. Jim and Jane were lonely. It is so foolish to stay lonely, to stand off from the world. In each apartment house on every street there are other lonely people who also want to find a friend. How can this be done? It isn't easy or even very safe to walk up to a total stranger and say, "Come to my house and talk with me." But a stranger in a strange town can pick up the telephone directory and find the address of his church. Doors are wide open in churches, and friends are available as one makes oneself useful.

A real friend cannot be bought, but he can be earned. Another avenue to friendship is in identical hobbies, and again there are places such as the YWCA and YMCA in which crafts and hobbies are taught. Persons with the same intelligence can be found in adult education classes. Learning should never stop, so a trip to school can pay many dividends.

Friendship street can also be paved with service. Any city, small or large, can use volunteer service. There are the hospitals, so short of help, blind centers calling for volunteer readers, volunteer eyes for those in the dark, children's hospitals that need smiles and gaiety and the "know how" to a child's frightened heart. Then there are teenagers in a detention home because of some mistake they have made. They need someone to build their egos in the right direction. Someone is needed to teach a girl how to be her very best self. She needs someone to teach her how to be a lady and to teach her grooming habits that will open the right doors to her and all the while be building the inside of her so she will be a real person. A boy needs men and women, too, to help him be a part of a group, to help him find his special possibilities. Lifelong friends can be made helping.

After these friends are made, a good way to strengthen this friendship is in the home. Jim and Jane decided that Sunday evening after church was an ideal time to bind friendships. To eat together, to stir each other's minds, and to just sit and relax is rewarding.

The ending of this story is a happy one. The city soon became their town, people their very special friends, and Jim and Jane lived happily ever after.

SUNDAY SUPPERS (to be prepared on Saturday)

#6
Corn Fritters—Ham and
Pineapple Salad
Milk

SUNDAY SUPPERS (to be prepared on Saturday)

#7
Meat Salad*
Sesame Rings—Postum
Apple Cake Dessert*

SUNDAY SUPPERS (to be prepared on Saturday)

#8
Tiny Cheese Meat Balls*
Crackers—Hot Tomato Juice
Fresh Fruit

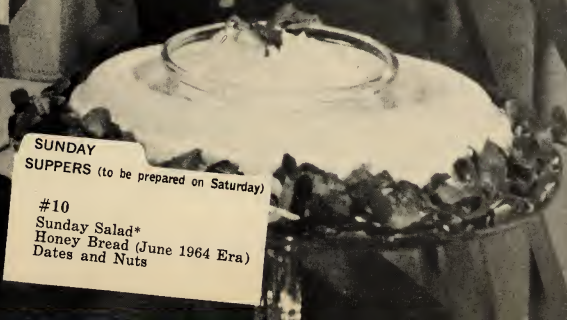


SUNDAY SUPPERS (to be prepared on Saturday)

#9
Shrimp Salad
Peanut Bread*
Cheese and Fruit Tray

SUNDAY SUPPERS (to be prepared on Saturday)

#10
Sunday Salad*
Honey Bread (June 1964 Era)
Dates and Nuts



Today's Family

(Continued from preceding page)

Chili Con Carne (with corn bread—serves 6)

- 2 15-ounce cans chili con carne
- 1 egg
- 1½ cups milk
- ¼ cup flour
- 1½ cups corn meal
- 2 tablespoons sugar
- 1 tablespoon baking powder
- 1 teaspoon salt
- 3 tablespoons melted lard
- ½ cup grated Cheddar cheese

Beat the egg until thick. Add the milk and all other ingredients except the cheese. Pour into 12 hot greased corn-stick pans. Bake at 450 degrees F. 10 to 15 minutes. Heat the chili con carne. Spoon over the corn-bread sticks allowing two sticks for each serving. Sprinkle with grated cheese.

Party Stew on Rice (serves 8)

- 3 pounds boneless veal shoulder cut in 1½-inch cubes
- ½ cup flour
- 3 teaspoons salt
- ¼ teaspoon pepper
- ¼ cup shortening
- 2 medium onions, quartered
- 1 cup sliced celery
- 2 cups water
- Dash of thyme
- 1 medium head cauliflower, broken into flowerettes
- 1 4-ounce can mushroom stems and pieces, drained
- 1 cup dairy sour cream
- 4 tablespoons chopped parsley

Mix the flour, salt, and pepper. Dredge meat with seasoned flour. Brown meat in the shortening. Pour off fat. Add onion, celery, water, and thyme. Cover tightly and cook slowly 1 hour and 15 minutes. Add the cauliflower and continue cooking slowly about 30 minutes or until the meat is tender. Add the mushrooms, sour cream, and parsley. Heat, do not boil. Serve over hot cooked rice.

Pretty Pink Bisque (12 servings)

In a large saucepan blend 3 10½-ounce cans condensed cream-of-mushroom soup until smooth; stir

in 3 10½-ounce cans condensed tomato soup, 4½ soup cans milk and 1½ soup cans light cream. Heat, but do not boil. Garnish each serving with a generous sprinkling of toasted sesame seeds.

Supper Supreme (serves 6)

- 6 slices toasted bread
- ¼ cup soft butter
- 2½ cups shredded Cheddar cheese
- 3 eggs, slightly beaten
- 2 10½-ounce cans tomato soup
- ½ teaspoon salt
- ½ teaspoon dry mustard

Spread the butter on toasted bread. Cut each slice in 1-inch squares. Grease a 2-quart casserole; place in alternate layers the toast and cheese, ending with a top layer of cheese. Combine the eggs, soup, salt, and mustard; pour over the bread-cheese layers. Bake at 325 degrees F. for about 1 hour. Garnish with chopped green peppers and parsley. Serve piping hot.

Luncheon Meat Salad (serves 4)

- 1 can luncheon meat, cut julienne style
- 3 cups coarsely chopped young spinach
- 1 cup coarsely chopped lettuce
- 1 can water chestnuts, drained and sliced thin
- ¼ pound Cheddar cheese, cut in ½-inch cubes
- 2 tablespoons chopped onion
- Oil and vinegar dressing

Lightly toss together the ingredients. Add enough oil and vinegar dressing to moisten. Serve immediately.

Apple Cake Dessert (16 servings)

- 1 package apple-spice cake mix
- 1¼ cups water
- 2 eggs, unbeaten
- 1 cup whipping cream
- 2 tablespoons sugar
- ½ teaspoon ground cinnamon
- ¼ teaspoon grated lemon rind
- ½ cup applesauce

Prepare the cake mix with the water and eggs as directed on package. Bake in a 13x9x2 inch pan. Cool cake. Cut into squares. Combine the sugar, cinnamon, and whipping cream. Fold in the lemon

rind and applesauce. Top each square with the mixture.

Tiny Meat Balls (makes about 2½ dozen)

- ¾ cup slightly crushed corn flakes
- 1 pound ground beef
- 1 teaspoon salt
- ¼ teaspoon pepper
- 1 teaspoon Worcestershire sauce
- 3 tablespoons tomato juice (approximately)
- 1½ tablespoons crumbled bleu cheese

Combine all ingredients and mix well. Shape into tiny meat balls. Brown on all sides. Serve on wooden picks.

Peanut Bread (1 loaf)

- ½ cup butter or margarine
- 2 eggs
- 1 cup chopped salted peanuts
- 1 cup mashed ripe bananas
- 1½ cups flour
- 1 teaspoon soda
- 1 teaspoon vanilla

Cream the shortening and sugar, add the unbeaten eggs, and beat thoroughly. Add the chopped peanuts. Add the mashed bananas alternately with the flour and soda which have been sifted together. Mix lightly. Turn into a greased 8½x4½x2½ inch loaf pan. Bake at 350 degrees F. about an hour and 10 minutes.

Sunday Salad (serves 6)

- 1 3-ounce package lime gelatin
- 1 cup boiling water
- 1 3-ounce package cream cheese
- 1 cup small curd cottage cheese

Dissolve the lime gelatin in boiling water. Cream the cheeses together until smooth. Blend in the gelatin and pour into a 1½-quart mold. Chill until jelly-like consistency.

- 1 12-ounce package frozen blueberries, thawed
- 1 3-ounce package lemon gelatin
- 1 cup boiling water
- ½ teaspoon grated lemon rind
- ¼ teaspoon grated orange rind

Drain the blueberries and reserve the syrup. Dissolve the lemon gelatin in boiling water. Add enough cold water to the drained blueberry

syrup to make $\frac{3}{4}$ cup. Stir into lemon gelatin mixture. Add the lemon and orange rind. Chill until jelly-like consistency, then fold in the blueberries. Pour over the cheese-lime layer and chill until firm. Unmold on salad greens and garnish with a thin slice of lime on each serving.



FOR FAMILY HOME EVENING

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Nut and Popcorn Bowl

- 3 gallons popped corn
- $\frac{2}{3}$ cups granulated sugar
- 1-pound package brown sugar
- $\frac{1}{4}$ cups dark corn syrup
- $\frac{1}{2}$ cups hot water
- 2 teaspoons salt
- $\frac{1}{2}$ cup butter or margarine
- 2 teaspoons soda
- 2 teaspoons vanilla
- 1 to 2 cups nuts

Mix together the corn syrup, water, and sugars, and cook over medium heat, stirring frequently until it reaches 290 degrees F. or to the snap stage when tried in cold water. Stir in the salt and continue cooking to 300 degrees or for 3 minutes, stirring constantly. Wash down the sides of the pan during cooking process. Remove the syrup from the heat, and stir in butter, soda, and vanilla. Pour slowly over the popped corn and the nuts, and stir lightly until coated. Turn out on a clean buttered surface. When cold break into pieces.

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TOPSY-TURVY RAISIN CAKE

by Mrs. Carl Davy, Burlington, N. D.

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|----------------------------------|-----------------------------|
| 1 pkg. Red Star Active Dry Yeast | 2 tbsp. butter or margarine |
| 2 tbsp. warm water (110-115°) | 2 tbsp. sugar |
| $\frac{1}{2}$ cup raisins | 1 tsp. salt |
| $\frac{1}{2}$ cup scalded milk | 1 egg, room temperature |
| | 2 cups flour (approx.) |

Soften yeast in water. Plump raisins in hot water; drain. Combine milk, butter, sugar, salt; blend. Cool to lukewarm. Add yeast, egg and half the flour; beat until smooth. Add remaining flour and raisins. Knead until smooth. Cover. Let rest 15 min. Pat dough into greased 7x11-inch pan or 9-inch square pan. Let rise in warm place until doubled, about 1 hour. Make syrup of $\frac{1}{2}$ cup brown sugar, $\frac{1}{2}$ cup butter, 2 tbsp. water; cool to lukewarm. Pour over dough. With fork, poke holes to bottom of pan so syrup runs into dough. Bake 25 to 30 min. in preheated quick moderate oven (375°) Cool 10 min. in pan. Serve upside down.

Note: For 2 raisin cakes, double each ingredient.

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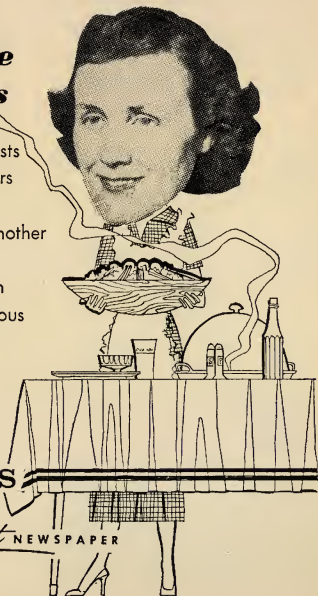
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Teaching

(Continued from page 105)

that this was not a self-assumed task on the part of Joseph Smith, but rather, the work and the selection of the brethren to do the work were according to the Lord's appointment.

Procedure and method. In the generally accepted use of the term, it would probably be incorrect to say that the Prophet "translated" the Bible. Actually, it was something of a revision, for, as far as is known, the only text used was a large family-size edition of the King James Version. The work was apparently not done on a basis of ancient manuscripts nor with a knowledge of biblical languages. However, the language of the revelations as recorded in the Doctrine and Covenants (see D&C 76:15; 45:60-61; 93:53) refers to the work as a "translation," as does also the Prophet in his own writings. (DHC 1, 368, 365; 4, 187, 493.) For these and other reasons to be discussed later, the writer believes that the term "translation" is the preferred title.

Although the Prophet seemingly did not leave a detailed account of his procedure in making the translation, it is possible to frame a partial reconstruction of it.

That it was to be a revelatory work is evident from the Lord's instructions: "Thou shalt ask, and my scriptures shall be given as I have appointed . . . until ye have received them in full." (D&C 42: 56-57.)

The phrases "thou shalt ask," "shall be given," and "until ye have received" are informative and suggest the manner in which the Prophet was to proceed with the task. (Italics added.)

Apparently the Prophet did not always know beforehand what changes were needed nor what to expect, for on occasion he expressed surprise at what was "given" him. One passage is of particular interest:

"For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

"Speaking of the resurrection of

the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth—

"They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—

"Now this caused us to marvel, for it was given unto us of the Spirit." (D&C 76:15-18. Italics added.)

Thus, at least some of the changes were made, not on the basis of knowing the ancient language, but as information given "of the Spirit."

A complete manuscript of the Bible was not made by the Prophet. The full text of the books of Genesis, Matthew, Mark, Luke, and the first six chapters of John was written out by hand, but this method proved too cumbersome and a shorter method was devised where in only corrections and additions were written.

Amount of change. The Prophet made thousands of changes in the text of the Bible. There are at least 128 verses added to the New Testament and 1475 verses changed. Also there are thousands of changed and added verses in the Old Testament. One whole book, the Song of Solomon, was rejected by the Prophet as not being inspired scripture. A great many of the changes are in the books of Genesis and Matthew, but changes are found in every book except Esther and the First and Second Epistles of John.

Upon inquiry, the Prophet received the revelation known as section ninety-one of the Doctrine and Covenants, stating that the Apocrypha need not be translated.

Style of the changes. The manner in which new material is presented in the text of the Inspired Translation is about as significant as what the passage says. Sperry and Van Wagoner have observed that: "Whenever additions or changes have been made, the language and style used is the same as that of the original author in whose book the change is made, as far as that can be determined." (Sperry and Van Wagoner, *The Inspired Revision of the Bible*, Independence, Mo.: Zion's Printing and Publishing Company, 1947, p. 19.)

Some changes are highly doctrinal and cause abrupt alterations in meaning. Others produce a clearer understanding by lessening

ambiguity, yet do not greatly alter the sense. Frequently the changes are so subtle as to offer only a shade of different meaning. Many of the changes have importance primarily because of the emphasis they place upon certain basic doctrines. Additions are always woven into the

narrative and blend into the body of the work so well that only a careful examination with the King James text reveals that a change has been made.

Additions sometimes appear to be comments by the individual authors, but at times explanatory



BEGINNING: A BIG PART OF ANY PROCESS

RICHARD L. EVANS

Recently we cited this sentence from Oliver Wendell Holmes: "The great thing in this world is not so much where we are, but in what direction we are moving."¹ We applied it then to repentance, but it may well be applied to other considerations also. We seem at times to find ourselves in ruts, in discouragement, sometimes assuming that things must be about as they are, with not much vision or encouragement for the future. There are some who find themselves strongly held by negative or harmful habits, who resign themselves, who despair from doing anything different. But we need to learn or at least to convince ourselves that many things are possible—that the last opportunity has not yet presented itself, that the last effort has not been put forth or proved, that the seemingly improbable has often proved possible. Many examples could be given of those beyond the usual years who have moved into new fields as if they were yet far younger, who have developed talents, who have produced significant works, who have conquered problems, habits, difficulties, discouragement. But even the young find themselves in ruts, wasting time, wasting opportunity, not wasting it deliberately, but wasting it simply by not beginning, by not getting up and going. There is much that we can do concerning ourselves, and there is little others can do for us without our own interest and involvement. "We cannot live better," said Socrates, "than in seeking to become better."² We have read somewhere a sentence which says: "Begin. The rest is easy."³ This, of course, is oversimplified, but it is true that beginning is a big part of any process—good or bad. The importance of beginning or not beginning could scarcely be overemphasized. And one of the main things to remember when something should be done is to begin, to move, and then to follow through. "There is nothing so fatal to character," said David Lloyd George, "as half-finished tasks."⁴ "The greatest requirement for success," said Roy Thomson, "is a great determination to succeed."⁵ "Whatever principle of intelligence we attain unto in this life, . . .⁶ will remain with us everlastingly. There is no cut-off point—no time, young or old, to give up learning or useful interests or activities. Learning and doing are important early and late in life. The great thing in this world is not so much where we are, but in what direction we are moving."¹

¹Oliver Wendell Holmes (1809-94), American poet and author.

²Socrates (469-399 BC), Greek philosopher.

³Author unknown.

⁴David Lloyd George (1863-1945), English statesman.

⁵Roy Thomson, *Time*, February 22, 1963.

⁶D&C 130:18.

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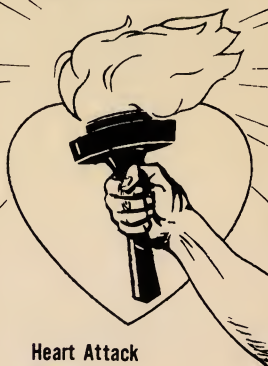
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information is given in parentheses, leaving the reader uncertain whether these purport to be parenthetical expressions of the author or insertions by the Prophet Joseph purely for clarification.

Often the new material forms a bridge or link between heretofore disjointed and seemingly unrelated passages. This is very helpful in giving the setting or circumstances that drew forth some particular comment in our Savior's teachings.

Publication. The Church does not publish the entire translation made by the Prophet. However, certain portions are published in the Pearl of Great Price as the "Book of Moses" and as "An Extract from a Translation of the Bible" from the book of Matthew.

An entire Bible is published by the Reorganized Church of Jesus Christ of Latter Day Saints. It first appeared in 1867 and has seen many printings since that time, including an edition of the New Testament and the Book of Mormon under one cover in the year 1893.

In 1944 a "new and corrected" edition containing some changes in spelling and punctuation and some changed wording was published by the Reorganized Church.

Perhaps the dominant reason why the Church has not published the Inspired Translation is that it was never finished, and also that no direct command from the Lord has been received to complete it. (D&C 42:56-58.)

The Inspired Translation is not a standard work of the Church. If inspired by the Holy Ghost it could be entitled to the status of "scripture" (see D&C 68:3-5) and be "profitable for doctrine, . . . for correction, [and] for instruction in righteousness." (2 Tim. 3:16.) What the Prophet did is valuable, and anyone who will make a word-by-word comparison with the King James Version will find his studies rewarding.

(To be continued)

For a more extensive account of the manuscript of the Inspired Translation, see Sidney B. Sperry and Merrill Y. Van Wagener, "The Inspired Revision of the Bible," *The Improvement Era*, April through September, 1940. Also published in pamphlet form by Zion's Printing and Publishing Co., Independence, Missouri, 1947. A notable work was also done by Calvin Bartholomew, "A Comparison of the Authorized Version and the Inspired Revision of Genesis," Unpublished Master's Thesis, Brigham Young University, Provo, Utah, 1949.

The Inheritance

(Continued from page 95)

saying, "Rememberest thou when I besought thee to help me dig in the earth that water might flow in from the river? Behold, this is what I digged."

And Janthea said, astonished, "The Lord sent not the rains to thy garden?"

And he answered: "Nay, I prayed, and the cattle came; and when I drove them forth, I beheld the river; and the Lord inspired me to dig in the earth and the river flowed into my field, and it grew."

Janthea, in anger, cried with a loud voice, saying: "Now I know of a surety that the scriptures are of no avail, for it is written therein, 'If a man love God, he will not forsake him,' yet ye perceive that he hath forsaken me."

And Dathan laid hold on Janthea and commanded him to silence and spake unto him as with a voice of thunder, saying: "God was good to thee and gave to thee a garden for an inheritance, even as I also had received; and when the rains came not, and our gardens were withered, the Lord sent cattle to lead me to the river; and he showed me, as it were, what I should do. Now God, in his goodness, knowing thy garden to be also withered, sent thee to the river; and when I was come, I beheld thee, mourning thy loss. But when I besought thee to help me dig, thou wouldst have none of it, but straightway departed; and in that hour Satan took hold on thee, for thou hadst forsaken God. Who art thou to say in what manner thy garden shall be restored? For it is written, 'Man shall live by the sweat of his brow.'"

And Janthea fell down and wept and asked forgiveness of the Lord; and he rose up and builded a fence about his field and brought water from the river that his garden might flourish; and when his trees bore fruit, he gave much to the poor, for he said: "God hath showed me that love and faith availeth nothing save a man have also charity and good works. Blessed be God, for he hath showed me how to make for myself that which I would have; and though I am old, I can serve him yet a little season in the earth."

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This I Believe

(Continued from page 151)

youngest brother. Several doctors (four of them blood specialists) informed my father that my mother was suffering from acute leukemia and that she was expected to live but a few days. My father and a close friend administered to her. Friends in our stake held a day of fasting and prayer in her behalf. Her doctor, a devout Seventh-day Adventist, joined in fasting and prayer. Towards evening the doctor summoned my father and told him that he was strongly impressed to deliver the baby even though it was over a month early. The other doctors strongly objected. Father felt a strange urgency and agreed to bring the baby. It was accomplished easily. The following week our mother was home with us, much to the amazement of the specialists, for they could not find the answer. But our doctor knows and we know what happened. I am sure that the power of the priesthood and the faith of our family and friends spared the life of my mother and little brother.

My testimony has also been strengthened by other incidents and by people who have been blessed by the priesthood and their testimonies that mean so much to them.

Another aspect of the Church which I appreciate and admire is the simplicity of our worship. There is none of the ritual which causes one to worship everything but Christ. Wherever you go in our Church, you feel right in place. The same things are taught—the same type of worship service. It makes me feel good to know that other people believe and worship the same as I have been taught and that we are all brothers, being guided by men of authority.

Speaking of authority brings to mind another important part of our church program, the conferences—a unique device that keeps our Church so united and close-knit. Through them we can be informed of the latest words and admonitions spoken by our ordained leaders.

Our Church supplies all of the basic essentials for a most full and profitable life if we will just try to live as the commandments instruct us. We are also offered the oppor-

tunity to participate in most church affairs which affect so many people, assisting them to learn and understand the gospel and have the experiences and skill gained by teaching and speaking in various functions of the Church. The call to lay members of the Church to fill offices and callings helps unite families into a closer bond with other families and all families a little bit closer to the Church and to God.

I so much want to be a missionary so that I can help bring about the conversion of all people which has to be accomplished. I think it would be a great satisfaction to help bring in new spirits to the gospel so that they, too, may participate in the work of the Lord, change their lives, and start on their road to eternal salvation with the real joy that awaits them in the life to come.

I am so proud to have been born into my family, in this Church, and in this dispensation. Now, if I can only live my life to be worthy of all the wonderful blessings in store for me and to please my family and the Lord so that eventually I may be qualified to raise my own family in the ways of the Lord, I will be able to look back and feel peace. For I know that this is just the beginning and that I am preparing myself for an eternal life of happiness and rich rewards of joy that are promised to those who live up to the principles of the gospel. I only wish that everyone could feel the way I do and start his posterity on the path of righteousness and eternal glory.

I say these things in the name of Jesus Christ. Amen.

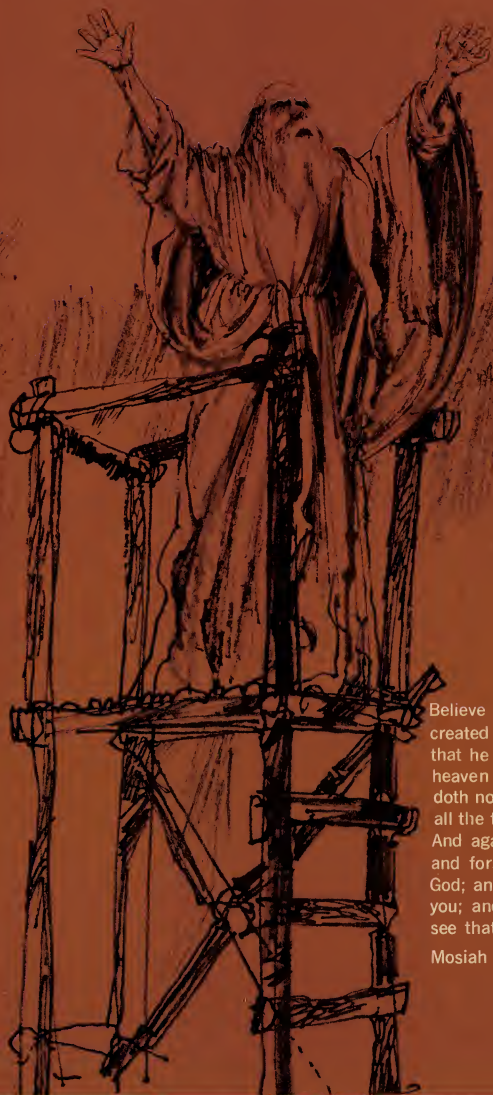
FALSE SPRING

BY MAUREEN CANNON

Something

*Something soft and subtle felt
Dimly, distantly. They melt,
Riculets of snow, and earth
Seeks them greedily. Rebirth?
Spring's rebirth? Soft day, and wet
And warm with promise though
this be
Not yet.*

“I BELIEVE”



Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

Mosiah 4:9-10

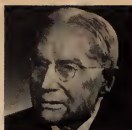
FEBRUARY 1965

Era of Youth

Marian D. Harris, Editor; Elaine Cannon, Associate Editor



BY JOHN D.
ROCKEFELLER, JR.



"I BELIEVE"

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness. I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty. I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character — not wealth or power or position — is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

← Sight-seeing in the famous Channel Gardens at Rockefeller Center, New York City: Charles Dowis, Claudia Pehrson, Penny Paine, Janet Wendt, Carter Wendt, all of Uniondale Ward; Linda Paul, Queens Ward.

Looking at the John D. Rockefeller "Credo" plaque at Rockefeller Center, overlooking the ice skating rink: Karen Pearl, Louise Howell, Tom Rose, Val Raner, John Rose, all of Queens Ward, New York State. ↓



"I BELIEVE"



I believe that honesty can square its shoulders and meet itself time and time again.

I believe that diligence is keeping busy even when there seems to be nothing at all to do.

Sharon Marie Dennis
Orem, Utah

"I BELIEVE"



Development and maturity: For these reasons we are here upon this earth: to develop our bodies so that they will be strong, healthy, clean, and fit for a dwelling place for the Spirit of God; to develop our spirits by fellowshipping with the Saints, by studying the Gospels, and by learning of God's will for our lives; to develop our minds, our knowledge, our intellects, and our personalities. In other words, we are to develop in any way possible.

Norma Dickey, 17
Camden, Maine

"I BELIEVE"



I believe that love is the highest expression of the gospel—not the kind of love shown only by generous gifts on certain occasions each year, but the kind of love which manifests itself in a friendly greeting and handshake, in wholesome fun at parties, and in a willingness to "put your shoulder to the wheel" to help others in trouble or sorrow.

David C. Adams,
Hanover, New Hampshire

"I BELIEVE"



I believe that in our lives happiness is one of the most important qualities we can possess. We as Latter-day Saints enjoy happiness because we have the restored gospel of Jesus Christ, the plan of salvation whereby we can return to our Heavenly Father if we so live, and also because of the many activities in the Church where we can associate with friends and share the joy of working together. As members of the Church we need to appreciate more fully the blessings we have and share this knowledge with others so that they, too, may possess the joy of happiness.

Judy Critchlow
Renfrew, Pennsylvania

"I BELIEVE"



Home life can be programmed on one of two principles: love or duty. Herein lies the difference.

I believe that friendship can be eternal. We may have formed a friendship today that will last through eternities, and, likewise, we may have broken one that has lasted through eternities.

Carolyn Whittier
Fairhaven, Massachusetts

"I BELIEVE"



We believe that we, the chosen people of the latter days, have a mission to do on this earth. Just as the leaders of the Church are here to lead us, we are chosen to lead and help other people to come to our Heavenly Father's presence.

David Jackson
Moses Lake, Washington

"I BELIEVE"



When I awake each morning, the first thing that comes into focus is a sign above my study desk. On that sign are these words: "The greatest competition I have is myself." These words remind me that I must strive to become the best "me" possible.

Robert C. Turner
Moses Lake, Washington

"I BELIEVE"



I believe in people. I think of the people I know—the strong spirits who walk in my world: the loving, the stimulating, the smiling, the ones who share my secret joys and sorrows, the ones who care. These people give freely of the great gift that is in them, and the light in their eyes shows the goodness in their souls. The quiet, radiant joy that shines around these people—surely this is a beauty worth both loving and emulating.

Judy Lindsay, 17
Erie, Pennsylvania

"I BELIEVE"



When you become a Mormon you really enter into a new world—a world of love, care, and cleanliness. You learn that you are one of God's children.

Before I was baptized into the Church I was taught many things. One of the things that I did not know about before I was taught the gospel was the "Word of Wisdom." At the time I was told about this commandment I used tea, but I quit it as soon as I knew it was wrong.

In the Church I am taught to live the commandments of God. If I break any one of them, I feel bad about it. Since I have been in the Church I have met the best people that I have ever known.

James Dee Hughes
Dothan, Alabama

"I BELIEVE"



I believe in the Latter-day Saints because they have given me the opportunity to progress by helping me to use my talents, and because they send missionaries to teach those, like myself, who would never have had the opportunity in this life to become a part of the restored gospel of Jesus Christ.

Elaine Mains, 16
York Branch
Eastern Atlantic States Mission

"I BELIEVE"



Some members are under the impression that they must sacrifice their church meetings for some of the worldly things which they encounter. One of the most common ones is that of schoolwork, and the meeting neglected most for this is MIA.

From my personal experiences I know that attending my church meetings, which my family and I have done, has helped me far more than it has ever hindered me in any of my school activities.

Thomas Henry
Cherry Tree, Pennsylvania

"I BELIEVE"



I believe we the youth of the Church do not quite realize our mission on this earth. Here in the South there are more non-Mormons than Mormons. It is up to us to set a good example for our school chums and other acquaintances.

Sandra Connor
Savannah Second Branch
Southern States Mission

Grandma says,
"What's going
to become of this
generation?"



Grandma says,
"What's to
become of this
generation?"



Grandma says,
"What's to
become of this
generation?"



Grandma says,
"This generation
is the hope
of tomorrow."



*Posed by Linda Swenson,
Holladay 7th Ward, Olympus Stake*

WHY ?

I walked along a forest path one crisp December day.
The air was touched with sunlight, the fields in silence lay.
I walked along a forest glade and thought of days gone by.
The mist of tears was in my eyes; why did he have to die?
The earth wept too, yes she did mourn, her mist of tears hung low.
And from my eyes the tears fell free, why did he have to go?
I walked along a crimson hill and felt his presence near.
I wondered if the Lord above, my woeful cries would hear.
"Oh give me understanding, Lord, let me really know.
And tell me Lord the reason, why did he have to go?
Why, I ask, what did it gain to take him so today?
And now is man more joyful that you have taken him away?"
My heart was filled with sorrow as I stood there looking still
At soft green grasses slowly blowing on the distant hill.
And then a voice from far away spoke very soft and low:
"He's done his job, his work is through, why keep him there below?
Think you that death is end? Deem you his spirit gone?
What of the resurrection? What of its holy dawn?
Think—would you have him back to suffer, sick with pain?
Would you have him back, his presence just to gain?"
And now the voice was still, and now the voice was gone.
But still within my heart the words continued on:

"Come to me thou faithful servant, and I will open up
the windows of heaven and pour out a blessing too numerous
for you to contain. And I will anoint your head with oils
and come to your aid with my legions of angels. And of my
kingdom there shall be no end, and your joy shall be beyond
report or compare, for you shall come and dwell with me in
the kingdom of the Most High for ever and ever."

The voice was gone and all was still, but my head in shame
hung low.
Was it mine to question or contradict God's wisdom here below?
"I'm sorry, Lord. Please understand I didn't mean to chide.
Forgive me, Father. Take my hand, my footsteps ever guide.
Guide me, Lord, and keep me safe; and though I'll never understand,
Keep me, Lord, from stain of sin until I reach that holy land."
And now I walk that distant hill as grasses slowly bend.
Both my friend and Father walk with me:
"death is really not an end."

by Kathy Anderson, 16
Salt Lake City

"I BELIEVE"



"I BELIEVE"

August 27, 1964

Dear Editors:

I attended a funeral last June that has impressed me so much that I felt moved to write you.

It was the funeral of Jimmie Edwards, fifteen years of age. He had been killed by lightning while working in the fields of his parents' farm just outside of Malad City, Idaho.

It seemed more like a missionary farewell than a funeral—at least as I had thought of funerals. I have never felt the Spirit of the Lord more closely than during those services.

I stood by the casket at the side of his mother for several hours while hundreds of people of that small community filed past. It went through my mind: How could a boy of so few years have affected so many people?

But as I listened and observed his friends, loved ones, teachers, casual acquaintances, and some who I am sure might never have spoken to Jimmie but who had obviously observed him and, as all the rest, had been affected by his fine example, I knew they were sincere—this wasn't just talk and flattering words to console the grief-stricken parents. Jimmie was and is a very special person. He had been taught the gospel and believed and truly lived it.

I hadn't been home long when I received a copy of a talk Jimmie had prepared by himself at the age of fourteen years. It seemed to confirm the beautiful feeling I had in my heart towards Jimmie. Perhaps you will have occasion to share it with other choice young people in the Church.

Sincerely yours,

Mrs. Perry Bird
Seattle 16, Washington

LIVE THE LAW

To us as young people it is very important that we learn the laws of the gospel, as well as the laws of our land. It is by obedience to these laws that we live useful and happy lives.

President David O. McKay has said, "Youth—conviction—courage make a combination potentially capable of determining the kind of world we shall live in." (*Secrets of a Happy Life*, p. 23; *Pathways to Happiness*, p. 387.)

Youth also has a challenge to overcome the temptations that confront everyone today. By living the gospel law which we are privileged to learn in our Sunday School, priesthood meetings, and Mutual and from General Authorities and ward leaders, we can strengthen our characters and have a firm foundation to stand on and uphold the true principles of the gospel, which are truth, virtue, honesty, and justice. Upon these rests the foundation of civilization.

First, we must be dependable when given a task to do, act well our part, and do the best we can. We must honor our Father in heaven in all things and not take his name in vain, for the Lord will not hold him guiltless who does that.

"Be thankful," Benjamin Franklin has said. "To the generous mind, the heaviest debt is that of gratitude."

These are just a few things which go to strengthen our characters. And wise parents and leading educators in the nation today realize that good citizenship can be attained only through character development.

In this free land of America the door of opportunity opens to all. Most of the great leaders of today were the unknown boys of yesterday. Through their obedience to the principles of the gospel and to our Constitution they have given us a wonderful heritage to live by.

We love our country because of the high ideals for which it stands, the freedom which it gives us to work out our own ideals, and the promise which it holds for the future to make all men happy and free.

May we appreciate the teachings of the Master and be worthy to live in "the land of the free and the home of the brave."

I say this in the name of Jesus Christ. Amen.

Written at 14 years of age
By Jimmie Edwards
Malad, Idaho

Born April 26, 1949
Died June 2, 1964

YOU SAY YOU BELIEVE BUT...



If you broke your mother's favorite vase would you admit it?



Would you tell the truth about where you've been or fib a little to avoid controversy?



Have you done something helpful for others lately?



Would you withhold information
in a bishop's interview?



Would you tell a clerk who gave
you too much change?



You wouldn't steal a water-
melon from a store—would you
from a farmer's field? Is there
a difference?



Are you kind to a newcomer or
new convert?



Do you believe "finder's keep-
ers" if the item is something
you really want?



Would you take credit that you
didn't deserve?

Youth-Our Leaders of



Leon Jensen



Carla Peterson



Deanna Whitaker

Our LDS youth throughout the nation are showing amazing ability in leadership.

For some of them, like Leon Jensen, a freshman at Boise Junior College, the day starts early when there are cows to milk, calves to feed, and various other chores to be done before school.

During his senior year at Meridian (Idaho) High School, Leon was very busy in church and school activities as well as helping his father on the farm. But he found time for baseball, softball, and singing. Being such a busy person has taught him to plan his work well, leaving time for his many other activities.

Carla Peterson and Deanna Whitaker are seniors at Meridian High School. Both girls are graduates of seminary and taking their fourth year. They are talented in music and are constantly in demand at school, church, and in the community to accompany soloists and groups. Both are active in Future Homemakers of America and on the newspaper and yearbook staffs. In addition to being honor students at school, they win high awards in many fields and find time for helping at home and handling part-time jobs.

Yes, these are our typical teenagers, our leaders of today and certainly of tomorrow.

TODAY



The Last Word

So, in a single night,
Fair February came,
Bidding my lips to sing
Or whisper their surprise,
With all the joys of spring
And morning in her eyes.
—Francis Brett Young

A man called for information at
the telephone office. "I want
to speak with Mr. Dill," he
said. The operator asked, "Is it
'B' as in Bill?" The man an-
swered, "No, 'D' as in pickle."

*Love is the blossom where
there blows Every thing that
lives or grows.*—Giles Fletcher

*My valentine I pray that thou wilt be,
Not for a day, but for eternity.*
—Charles Noel Douglas

**It is the greatest of all sins to continue in sin; for where
the custom of sinning waxeth greater, the conscience for sin
grows the less. It is easier to quench a spark than a fire. I
would rather break the cockatrice's egg than kill the serpent.**

*Advice is cheap, but good ex-
amples cost something. This may
be the reason why one is
plentiful and the other scarce.*

Late February days; and now, at last,
Might have thought that Winter's woe was past;
So fair the sky was and so soft the air.

—William Morris

Quietness is often strength; silence, wisdom.
The swift stream is not always powerful, nor the
noisy one deepest. Thus is it with life; the man
of moral strength can afford to be patient.

Men are made rich, not by what the world
can give, but by what it cannot take away.

**Much of the charity that begins at
home is too feeble to get out-of-doors.**

A man was riding home with his neighbor in his buggy and noticed how his neighbor's horse kept wiggling his ears back and forth. "What's wrong with your horse?" he asked. "Oh, nothing's wrong with him. He's just afraid I'll say 'whoa' and he won't hear."

A church speaker nicked his chin while shaving. "I was concentrating on my talk and cut my face," he told his wife. She replied: "You should have been concentrating on your face and cut your talk."

**Where do you go when you are at play? Do
you soar? Do you rise with the eagle to the
lofty and the beautiful? Or do you descend
at will to the low and groveling, to the
filthy? Men and women do not reveal their
true characters until they are at play.**

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Tu Es Petra (Thou Art The Rock)	

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